

The INSTRUCTOR

SEPTEMBER

1941



The Boy
and the
Angel

(see page
473)

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This issue
contains
Lesson Helps
for November
1941

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More Friendly Words

From A 40-Year Subscriber

Dear Brethren:

I have been a reader and subscriber of *The Instructor*, formerly called *The Juvenile Instructor*, for 40 years, and find it indispensable in our home. Long live *The Instructor* and the mission it so wonderfully performs!

Your Brother,

A. Y. Satterfield.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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A SUNDAY SCHOOL TEACHER'S NUMBER

This issue of the *Instructor* is devoted to the teacher. Besides the usual material for each department, there are several articles by experts on special features of teaching as it applies to our religion. To this number, therefore, the attention of all officers and teachers is urgently invited, in the hope that the character of instruction in our schools will be improved.

Ours is a teaching organization pre-eminently. Of the three hundred and sixty-five thousand members enrolled in the Sunday School, more than thirty-two thousand are officers and teachers. Deducting the number of officers in the wards and the stakes from the total number of officers and teachers, there would be an average of about fifteen pupils to each teacher.

Many of these teachers are in the professional class. They teach in the public schools of the towns where they live. And so they have had both training and experience in the art of teaching. But many others, a large majority, have not had this advantage. It is to this second group, particularly, that the articles in the *Instructor* will have special value, though the professional teacher may derive benefit from a reading of them.

Teaching, like everything else in the way of things to do requires a knowledge of what and how to teach. To paraphrase a sentence in Shakespeare, some are born teachers; some achieve teaching ability, and some have teaching thrust upon them. That is to say, some have a large supply of natural talent for teaching; some, by study, perseverance, and practice, become good teachers; while

others with little inclination for the art, assume the responsibility as a duty in which they do the best they can.

There are certain principles that grow out of the relation of teacher and pupil. These principles, in the course of centuries, have been developed after painstaking study by experts. And they have been put into articles and books that can be easily understood, even by one who lacks technical education. Some of these principles are explained in the articles in this number of *The Instructor*.

There is a special reason why the Latter-day Saint teacher should be anxious to acquire the art of teaching.

For one thing, the Gospel is the most precious of our possessions. Not only does it enhance the value of this mortal life to us, but it gives us insurance for the life to come. More revolves around our attitude toward religion, to say the least, than many persons appear to think. In business, for example, the qualities required of the successful salesman, clerk, manager, or owner—physical and mental energy, trustworthiness, and stability—are the identical qualities, with other valuable qualities, on which religion places the most stress. And then there is that long view of life which the Gospel teaches to its adherents.

And for another thing, there is the preciousness of the human spirit. It is an enormous responsibility to direct this human spirit during the period of its greatest plasticity. One stands in awe of the fact that something

he may say or do may influence forever a child, a boy, or a girl. Little did James think (or did he?) that, when he wrote his sentence about asking God, he would open the way for a movement in religion that would sweep the earth and make millions happy.

God's point of view of this matter is expressed in that remarkable passage in our own sacred book, the *Doctrine and Covenants*: "If it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto

me, how great shall be your joy with him in the Kingdom of my Father!"

That is Jesus speaking.

Surely, to save a soul, is worth studying about!

Of course, in the last analysis, it is the Spirit of God that puts souls into a condition where they can be saved, but the Spirit of God works often through human beings, and to obtain this spirit one must do certain things. In this saving work, whether it concerns this life or the next, the teacher's position is crucial and his opportunity unique.

"Let Not Your Heart Be Troubled"

By Della Adams Leitner

"Let not your heart be troubled,"—what assurance,

What strength to hearts that now are fraught with doubt;

There is so much of chaos, of confusion,

This scourge of war—what is it all about?

We ask in fear, our minds in apprehension,—

And to the world-wide grief we add our own;

We ask relief from trouble;—in our anguish

Christ's words hold yet the greatest comfort known.

"Let not your heart be troubled," though around you

Is hate, destruction, bitterness and strife.

The peace He gives "which passeth understanding,"

Will come to still the tempest of your life.

"Lo, I am with you always, be not fearful,"

Oh every precious promise still is new,
Unaltered to reward our faith's acceptance,

And as we pray we know that it is true.

"Let not your heart be troubled"—calmly trusting

God holds rebellious nations in His hand;
The errors of the past now bear their fruitage,

So much we do not know or understand.
There is the promised time of great deliverance,

When wars shall end and strife and discord cease,

Oh let us do our part to bring it nearer
By holding fast to Jesus' words of peace.

FRIEND

By Sylvia Probst



You are my friend; it is good to know
Your door is open to me any hour.
There is no other place that I could go
To feel such quiet peace. You have the power
To ease my heart, here like retreat
Into a summer garden's harmony.
Away from all the jostlings of the street,
I find food for the soul awaiting me
I need not seek appointment—you'll be there
To understand small griefs. This intimacy
Is built between us by a simple prayer.
Would I had heard your voice at Galilee
Or seen your face, but this, Dear Lord, I know,
You'll guide me if I ask the way to go.

HOW SUNDAY SCHOOL WORKERS HELP EACH OTHER

By A. Hamer Reiser

If each of us Sunday School people worked wholly alone, as individuals without help of any kind from anyone else, we could produce a result comparable to the results secured now with the help and cooperation of each other *only* if each of us would devote eight and a half days of eight hours each to preparation for each Sunday School session.

Working alone, it would take more than a week of working days to do for ourselves what others do for us to make possible each Sunday School session.

General Board members spend hours running into hundreds mapping out courses of study, preparing helps for teachers, finding enrichment materials, making outlines, searching out and selecting appropriate references, writing pupils' text materials, writing, proof reading, editing, publishing, and distributing this material.

They devote other hundreds of hours explaining, interpreting and demonstrating helpful materials and methods to stake and ward workers in conventions, conferences and Union Meetings.

Stake Board members give hours and hours to preparation for Union Meetings and for other opportunities to help teachers do their work well.

Superintendents, choristers, organists, secretaries, custodians, enlistment workers and librarians give many hours in the general, "overhead" work which makes Sunday Schools possible and which adds to the effectiveness of teachers and to the comfort of pupils. Without the work of these helpers it would be very difficult and perhaps impossible to get the results which are now enjoyed through the cooperative efforts of Sunday School workers.

Even after all this supporting, preliminary work has been done, there still remains to be done by the individual teacher, the preparatory planning and lesson building which make the teacher's work effective.

Added all together these hours upon hours, *in terms of one person's time*, amount to more than 8½ working days for each Sunday School session.

Aren't you glad you don't have to do all this work alone?

Be thankful for the abundance of help your fellow Sunday School workers give you gladly.

The teacher who reads and uses the helps published in the *Instructor* is beneficiary of many hours of careful, painstaking research and preparation, done by skillful, well trained General Board members of long experience in Sunday School work. Without loss of time, in fact, with the expenditure of a very few minutes, the teacher who uses the *Instructor* is led by these experts to the very heart of the subject to be taught. He is given an analysis, a faith promoting point of view, appropriate references and enrichment materials, suggestions as to methods, and other helpful and significant information. If he will use this information, he will find himself quickly in possession of a wealth of inspirational and enriching facts and information which would take him hours to get for himself.

Standing ready to help the individual teacher to adapt this abundance of material and to interpret it effectively is the stake board member. Every person who works by himself at preparation of a lesson or a speech for public presentation, yearns for an opportunity to "talk himself clear." A sympathetic, understanding, trial audience would help him so much to test his presentation, to mature it and to improve it. The Union Meeting and the stake board member offer this opportunity to the teacher.

It is indeed a wise teacher who uses fully the help so generously and gladly offered him by his associates in the great Union of Sunday School workers which is the Deseret Sunday School Union of the Church of Jesus Christ of Latter-day Saints.

ON SERVING GOD

Oh ye that embark in the service of God, see that ye serve him with all your might, mind, and strength, that ye may stand blameless before God in the last day. Therefore, if ye have desire to serve God, ye are called to the work. For behold the field is while already to harvest; he that thrusteth in his sickle with his might, the same layeth up in store that perisheth not, but bringeth salvation to his soul.—*Doctrine and Covenants*, 4:2-4.

TEACH "AS ONE HAVING AUTHORITY"

By Archibald F. Bennett

When the Savior taught the people, it was not as other men, "for His word was with power." He delivered His great and impressive "Sermon on the Mount" and we are told that "the people were astonished at His doctrine: For He taught them as one having authority, and not as the scribes." (Matt. 7:28-29)

The professional Gospel teachers of that day delighted in labored citations of human authority. The message of Jesus was direct from His Father, and from the revealed word of God. Many of His teachings were prefaced with the words, "It is written," for He was thoroughly versed in and honored the scriptures of the Old Testament.

Every Sunday School teacher is called to impart truth. To do this he must first acquire "by study and also by faith" a correct and clear understanding of the precious truths of the Gospel. This requires that he be thoroughly familiar with the revelations of the Lord as contained in the standard works of the Church, and also with authorized interpretations of Gospel doctrines as uttered by the Lord's official spokesmen.

Many passages of scripture are so plain and direct that they admit of only one interpretation. Others are susceptible to different interpretations and applications by different students, perhaps equally sincere and truth-loving. It is not only necessary, then, to be familiar with the written word, but to strive also to obtain the correct interpretation of each passage, as the Lord would have it understood and imparted.

The successful achievement of this high objective entails the exercise of painstaking and honest study. More than that is needed. Evidently the scribes were well read in the letter of the law, but they lacked the higher power to interpret by divine inspiration. No teacher of the Gospel is qualified for his responsible calling unless he can add to his own powers of human understanding the guidance of the greatest of all teachers.

Emphatically are we impressed with this fact by modern revelation. Before the Church was a year old its teachers were divinely counseled:

"And again, the elders, priests, and teachers of the church shall teach the principles of my Gospel, which are in the *Bible* and *Book of Mormon*, in which is the fullness of the gospel;

"And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit;

"And the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach." (Doc. and Cov. 42:12-14.)

A further essential of authoritative teaching, in addition to a thorough knowledge of the principles and precepts of the Gospel interpreted by the power of the Holy Spirit, is also demanded in the above passage. Teachers must teach by example. They must observe the covenants and obey the commandments, applying the truths in their own life. Jesus did that. Hence the power of His teachings. If we as teachers would train Latter-day Saints effectively we must first be good Latter-day Saints.

It is a great advantage to any teacher if his students have full confidence in him as a truth-teller and a reliable exponent of the Gospel. Such a confidence must be built up in them gradually by his exercising every care to be habitually accurate in his conclusions and illustrations. If, on occasion, he is uncertain of the answer to a question, straightforward honesty requires that he say so, without subterfuge or devious skillful avoidance of the issue. There will always be problems that must remain unanswered, until the Lord gives us further knowledge, and no disgrace is attached to admitting that the Ten Tribes are still lost, for instance, until such time as the Lord is pleased to reveal to us their whereabouts. Once the class members have learned that their teacher is exerting every effort to teach only the truth, and proves his acceptance of this truth by living it, his teachings will come to them with power and authority, imparted by the Spirit of truth and received by the same Spirit. "Wherefore, he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together."

JOSEPH SMITH DIVINELY INSPIRED

In the midst of all this thick darkness, a young illiterate, obscure, and inexperienced man announces a message from heaven, before which darkness flies away; human dogmas are overturned; the traditions of ages are uprooted; and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundations.

—Orson Pratt.

HOW TO PUT FERVOR AND ENTHUSIASM INTO TEACHING

By Elder Earl J. Glade

Someone, with a delightful sense of humor, has suggested that the lower part of the face gives away one's thoughts more accurately and frequently than the upper part. Yes, that is true particularly if one keeps the lower part of the face open long and lustily. But unless these opening exercises are most carefully organized and motivated, they will rarely reveal anything very significant.

Chatterbox exuberance, therefore, is not the kind of enthusiasm a real Sunday School teacher should cultivate. Like uncorked soda water, it soon becomes inert.

To put spiritual fervor and enthusiasm into his work, it is vital that the teacher have himself well organized. This applies particularly to such matters as his attitude toward the assignment, and his lesson material, its quality, quantity and its arrangement.

How can a well prepared teacher, whose work is carefully organized and ready for presentation be other than enthusiastic before his classes?

The pupils themselves know that they are not going to be let down so they, in turn, are all anticipation. Certainly the alert eagerness of a fine group of youngsters should be happily stimulating to a real teacher.

Enthusiasm and fervor should be the natural result.

Besides the regular teacher's tools, such as texts books of reference, charts, etc., there are, of course, several requisites necessary for natural enthusiasm and fervor in teaching.

Among them, I should like to set down these:

1. An earnest conviction that teaching provides a glorious opportunity to help the Lord in His work with boys and girls—young and old.

2. A deep appreciation of the wondrous blessings life affords—a profound gratitude that we have been permitted to know the Joy of Living.

3. An ample supply of informative enrichment material for use in class work— anecdotes, stories and illustrations.

4. A lively sense of humor.

5. A keen power of observation.

6. A love of the language that will stimulate one to acquire the power to say important things easily and clearly.

7. Ability to frame a thought well in one's mind before uttering it.

8. The desire to do the simplest things in connection with class work as well or better than they were ever done before.

9. The urge to be the soul of loyalty—up and down.

10. A teacher who will earnestly strive to achieve these foregoing nine points, *in his own way, and with his own limitations*, will naturally do and say those provocative things that somehow will bring out enthusiasm and fervent pupil-response.

Obviously, the more extensive a teacher's training, experience, and background, the more potent he may be, but, *if he will sincerely try to cultivate and make his very own these nine points, he will be deeply gratified and thrilled at the manner in which the Lord will bless his efforts, be they ever so humble.*

Without personal enterprise and effort, however, there will be no fervor and no enthusiasm.

Our religion is something to be truly excited about—excited in an earnest, fervent way. No teacher should present the glorious truths of the Gospel without the deep enthusiasm they so richly deserve.

ENTHUSIASMS

Give me the old enthusiasms back,
Give me the ardent longing that I lack,—
The glorious dreams that fooled me in my youth,
The sweet mirage that lured me on its track,—
And take away the bitter, barren truth.

—Gerolamo Detto il Fiorentine.

WHEN DOES THE "DISCUSSION" METHOD ACHIEVE THE REAL DISCUSSION LEVEL?

By M. Lynn Bennion

The discussion method of teaching suffers both from the over-zealous advocacy of its friends and through its slipshod use by those who undertake inexpertly to practice it. Frequently teachers, grown weary of the self-discipline required in careful preparation of a lesson, discover that it is possible to have a class period crowded with interest and argument by merely starting off with a question and then letting nature take its course.

The discussion method, so used, becomes a painless plan for "chatting your way to truth" or as others have dubbed it, "pooling the ignorance" of the members of the class under the notion that wisdom would thereby be achieved.

Space will not here permit a detailed exposition of the discussion method. Suffice it to say that teachers need to be reminded of certain conditions necessary for it to operate successfully. These conditions involve a plan for getting hold of a problem that is meaningful to the group and defining that problem in terms that the group will accept. Then there can be a pooling of the wisdom and experience of the members, even including a pooling of their ignorance. But such a funding of knowledge and lack of knowledge, instead of being the whole process, is only one step. It requires, if the method is to be used effectively, the discovery of points where further information and investigation are needed and plans for making that investigation and having new information reported to the group. Then the group can arrive at some sound conclusion based upon the new knowledge.

Embedded in the whole process is what

has been called a "co-operative search for truth through comparing our agreements and differences." Anyone who has ever attempted to guide a group through these steps in the process would never make the facile charge that the discussion method is merely an easy way of chatting our way to truth. Unless these conditions are met, of course, the method will fail. Most of the failures are not failure of discussion but failure to achieve the real discussion level.

In addition to difficulties in operating the method adequately, there are certain reasons why the attempted discussion fails that are found in the group itself. For instance, these are significant: lack of needed facts and unwillingness to face new facts; closed minds and resistance to new ideas; love of argument for its own sake; leader domination; and the ever present bane of good discussion, the hobby rider. Good discussion requires that these difficulties be skillfully met.

In summary we might list some essential steps for fruitful discussion:

1. A clear understanding of the problem or problems involved in the lesson.
2. A brief pooling of present knowledge concerning the matter.
3. A search for more light (usually through a study of the Manual under teacher supervision).
4. A discussion based on the new insights achieved.
5. Further investigation of moot points (not always necessary).
6. Conclusions based on total evidence presented.

INDIVIDUAL DIFFERENCES

Him that is weak in the faith receive, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him which eateth not judge him that eateth; for God hath received him.

Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yet he shall be holden up; for God is able to make him stand. —Paul (Romans, 14:1-4)

HOW TO MAKE YOUR TEACHING VIVID AND COLORFUL

By Wendell J. Ashton

Have you ever noticed what a pinch of parsley will do to a piece of steak? Or the effect of a bow of ribbon on a gift? Or a streak of chrome on a new automobile?

Simple touches though they are, they add that extra something which glorifies. That something has been called "color."

Your Sunday School lesson needs it, too, if you are to make it appealing, appetizing

Many are the ways in which a lesson can be made more colorful. Let us classify some of them into two groups; first, by making your words more picturesque, and secondly, by illustrating your words with concrete objects.

One of the best methods of making your lesson more picturesque is to humanize the characters therein. Make them live. Decorate their lives with little anecdotes and stories showing their faith and character, without diverting from the lesson objective. Keep in mind, too, that much of this material may be gathered and presented by students.

Lessons may be made more vivid by touching on the dress, customs and economic and political conditions of the times. Don't be afraid to occasionally dress up your points in metaphors and similes—figures of speech. We remember longer such word pictures. Be specific, but always be authentic. Don't call him a man if you can call him a Samaritan. Don't say along a highway, if you can say along the road from Jerusalem to Jericho, and don't call him a passerby if you can call him a Levite.

So much for picturesque words.

Enhance them, occasionally at least, with

concrete objects. Jesus, the master teacher preached on the hillsides and along the by-ways. No doubt He pointed to the feeding sheep and the sowers in the fields as he gave His parables. You, teacher, can make your lessons more graphic with a picture, map, or chart. Some of the best scrapbooks are made from pictures clipped from discarded Church magazines. Your scrapbook will be more effective if but one picture is mounted on a looseleaf page, so that other pictures may not enter into the lesson to distract. Your Sunday School *Handbook* (pages 146-7) lists supply houses where other helpful pictures may be obtained. "A picture is the shortest distance between two minds," reads an old axiom of the orient.

The blackboard habit is another excellent method of adding "color." Film strips on different Gospel themes are now available (Brigham Young University and the Church seminaries are two good film loaning sources). Some of the best maps are home-made ones. One teacher followed the travels of Paul with yarn of different colors on a map outline. A symbol map, illustrating each important event with a simple sketch, may also be profitable.

To add "color" to your lesson means more outside preparation, more companionship with the *Instructor*; but your dividends will be better classroom interest, and better Latter-day Saints.

Keep in mind always, that the meat of your lesson is the restored Gospel. The first objective of the Sunday School is to teach it in its fullness. But don't forget the parsley.

MEN!

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

—J. G. Holland.

LEARN BY DOING

By Lin S. Richards

Great defense production lines in industry are assembling unbelievable amounts of supplies calculated to protect American liberty. Defense jobs have been assigned industries for immediate delivery where the building of the new mechanical units is wholly unrelated to the business of the company to whom the task is assigned. How to do the job is the problem.

In the first place, adequate housing is necessary. Then new tools and machinery with plans and specifications. Workers who are willing to follow suggestions and use their initiative are essential. Adequate material must be available. Then comes the test. The plant is put in operation. A run is made and tested. It may fail. Another and still another run, nearer to the perfected result, until there comes rolling off the production lines a finished product built to specification, effective and satisfactory.

We seem to learn by doing. This is not only true in industrial accomplishments, but the principle has application in the art of teaching. In a Sunday School, teaching may involve the same people as are employed in industry. It is likely that a good craftsman may also be a good teacher. The workers in a great industrial plant were not great craftsmen the first day they held a tool. Some become more expert than others. This did not all come from their inheritance. They studied the experiences of others. They tried out suggestions. They used their own initiative. They were observant and amenable to directions.

To teachers let me say that in my experience

as a layman not having been trained professionally as a teacher I have found no manual or treatise on teaching that has been so helpful to me and that has received so wholehearted approval throughout the Church as Dr. John T. Wahlquist's *Teaching as the Direction of Activities*. A teacher, like a craftsman, needs to understand and know the fundamentals underlying his work. He must have a knowledge of the four basic principles of teaching. He should know the virtues and faults of lecturing. How to tell a story is an art. He should have an understanding of the modern use of the problem-project method, the recitation-discussion method, and how most effective to use a socialized recitation. A true teacher will recognize the art required in making an assignment and directing study in an expert way. Indispensable to the popular socialized recitation is the art of questioning. Dr. Wahlquist's book addresses these problems directly in a clear and concise manner. Then again, from here it is a matter of the teacher learning by doing.

A Sunday School teacher said to me one day, "Nothing has helped me so much as a better understanding of 'self-activity.' Now I let the children teach themselves. I only direct their activity. It is a great experience." This teacher has learned by doing what others more experienced suggest as good methods.

As the teacher learns the art of teaching by doing so do the students learn the art of living by doing what the good teacher teaches.

ONE THING AT A TIME

Listen to the exhortation of the dawn!

Look to this day!

For it is Life, the very Life of Life.

In its brief course lie all the Verities and Realities of your Existence:

The Bliss of Growth,

The Glory of Action,

The Splendor of Beauty.

For Yesterday is but a Dream,

And Tomorrow is only a Vision;

But Today well-lived makes every Yesterday a Dream of Happiness,

And every Tomorrow a Vision of Hope.

Look well therefore to this Day!

Such is the Salutation of the Dawn. — From the Sanscrit.

HINTS ON BEING SYSTEMATIC

By William E. Berrett

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10.

System is as necessary in teaching as in the packing of a box. A good packer gets in half as much again as a bad one. The systematic Sunday School teacher accomplishes the objectives for which he is driving while the teacher without system leaves the class members wondering what it is all about. System is needed both in the preparation and the teaching of a lesson. In general systematic teaching naturally follows systematic preparation.

The systematic preparation of lessons on the part of the teacher accomplishes four things: First, it gets the teacher into the habit of making preparation well in advance of the recitation period; second, systematic preparation is a time saver; third, system in preparation means complete preparation—nothing is overlooked; fourth, systematic preparation furnishes a means of effectively reaching all students.

System in preparation does not imply that the teacher will use the same method of presentation from Sunday to Sunday. In fact, only where the teacher is systematic will he be aware of the danger of sameness and hence consistently vary his method and teaching techniques. System keeps him informed of what he is failing to do.

The following are a few hints on being systematic in Sunday School teaching:

A. In preparing each lesson follow a lesson plan

The lesson plan used may vary with the individual teacher. All plans should provide for five things:

1. The determination of an objective or purpose for the coming class discussion.
2. The determination of the information

or the activity needed by the student if the objective is to be realized.

3. A method for getting the needed information into the mind of the student (this may be by lecture, silent reading, oral reports, discussion, etc.), and where needed a method for arousing student activity.

4. A method of summarizing so as to clinch the objective.

5. Assignments for the following class hour.

B. Make an assignment plan.

Keep a complete list of all assignments made during the year. Plan your assignments so as to bring *every student into activity*. Make an assignment chart and consult it weekly so as to slight no one. Chart the possible assignments for the coming month. Your assignment chart will help you in determining whether to give more or fewer assignments, appoint larger or smaller committees, or whether or not to provide additional class activities.

C. Make a weekly check up of absentees.

Be aware of the student who is slipping away from you—call to him before he gets too far away to hear you. To accomplish this keep your own separate teacher roll always in your possession—enter the addresses and phone numbers of your members. Use them. Let students become constantly aware of your interest in them.

D. Keep a scrap book and add to it daily.

The illustrations, observations and anecdotes which enrich a class period are the result of systematic observation and accumulation over the years. When you begin a scrapbook you begin the preparation for all the subsequent lessons you may teach.

IMPORTANCE OF DOING

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly.—*Thomas H. Huxley*.

MAKING TEACHING PURPOSEFUL

By Adam S. Bennion

Teaching is the greatest of the fine arts. It rests upon the same basic principles which make other arts noteworthy. What the theme is to great music, what the motif is to great painting, the objective is to teaching. May I quote from a discussion which I wrote on this same subject many years ago.

"The objective is the great focus for a lesson's thought. It is the center about which all else revolves. It specifies what shall be included and what excluded out of the great mass of available material. A single chapter of scripture may contain truths enough for a dozen lessons, only one of which can be treated in any one recitation. The objective singles out what can be appropriately grouped under one unified discussion."

Or again from the same discussion:

"Important as is the objective in all educational endeavor, it is doubly so in religious training. We teach religiously not merely to build up facts or make for mental power; we teach to mold character. We should see through facts, therefore, to the fundamental truth lying behind and beyond them. Such a truth constitutes an objective in religious instruction."

The objective is not merely an academic term meant to convey certain pedagogical implications. It is a very real and purposeful concept. The objective is to teaching what a dynamic purpose is to life. As former President Wilson used to say: "It is a great day when a young man comes to himself."

For a quarter of a century now I have been watching in the lives of young men the driving power and the controlling force of "knowing just where one is going." Just now the building of the Small Arms Plant in Salt Lake City offers an excellent example of purposeful planning. The end to be achieved and the purpose to be served stands out at every turn. The great surge of activities which heralds the setting up of a gigantic new enterprise in our community centers in a compelling purpose.

Every great speech echoes and re-echoes the centralizing theme. It is interesting to read the Four Gospels in the light of the two great objectives which underlie the teaching of the Master:

The love of God;
The love of fellowmen.

The Sunday School teacher may use a passage of scripture, or a paragraph from a Quarterly, or an experience from his own life, or the question from a pupil. But when

he really teaches he leads young minds out beyond the passage of scripture, or the quotation from the Quarterly, or the experience, or the question, to some great truth which may help to mold character. "We determine objectives by our needs and interest; our objectives then govern our inclusion or exclusion of material for lesson consideration."

One of the most helpful things that can be said to young teachers is that in the preparation of their lessons, however abundant their materials may be, they should strive to discover "a motivating theme," "a centralizing truth," "a dominating echo," upon which pupils may center their interest and which they may carry away with them from the discussion.

Let us consider briefly a homely illustration. A remark made by a visitor from New York recently might serve admirably for the subject of a discussion: "There is a unique power in the Mormon Church." That line carries both a wonderful tribute and a great challenge. Were we to build a lesson upon the foundation of that sentence we might find the secret of the power in any one or more of the following "P's":

1. The Power of the Priesthood;
2. The Power of Prayer;
3. The Power of the Program of activities carried forward;
4. The Power of the Pattern of life followed by all true Latter-day Saints.

Space will not permit us to expand this very brief outline, but it must be clear that ample material could be found to expand and to enrich each of these headings. Were the materials gathered together here, they would illustrate how lesson-matter may be organized, but however far afield this illustrative material might lead us, we should come back again and again to the central theme of the lesson, "There is a unique power in the Mormon Church."

As the lesson discussion is carried forward, anything that does not contribute to that theme may well be eliminated. Whatever reinforces it, may well be included. Such a motivating purpose underlies every great passage of scripture as it underlies every great achievement in life. One of the best guarantees of successful teaching lies in working out each lesson assignment so that all of the materials continually echo the theme of the day.

*From "Principles of Teaching," by Dr. Adam S. Bennion.

THE TEACHER'S PAY, AND PAY DAYS

John T. Wahlquist, Ph. D.

No one receives higher pay than the teacher. Obviously, we are not talking in terms of dollars and cents. As everyone knows, Sunday School teachers receive no salaries and the incomes of day school teachers are notoriously low. Nevertheless, the statement holds: no type of service pays higher dividends. Until the average Latter-day Saint starts to teach he knows too little about the Gospel of Jesus Christ, his personality remains undeveloped along certain lines, and he lacks anchorage in the Church. These are the teacher's pay—of far more value than gold or stocks and bonds.

Ask the typical Sunday School teacher what he gets out of teaching. My experience leads me to think that nine out of ten teachers will immediately respond, "an insight into the gospel." If you have in your ward a person who really knows the Old or the New Testament, a person who really has a testimony of the divinity of the *Book of Mormon*, or the *Doctrine and Covenants*, or the *Pearl of Great Price*, in all probability you have a person who has presented a series of lessons on the topic. Once a person accepts a teaching assignment his gospel reading becomes regular, systematic, and sequential. Accordingly, his concepts become centered, focused, and organized. Teaching in the Sunday School assures mental and spiritual growth and development.

Improvement in personality traits is the concomitant of all good teaching. No person can stand in a position of responsibility before a class without experiencing some growth. Of course, the teacher who senses the responsibility of acting in the stead of God will grow more rapidly than one who teaches unwillingly. There is no surer cure for self-conceit or egoism than an assignment to teach a group of twelve-year-old boys. There is no surer remedy for embarrassment or confusion than an assignment to teach a group of sixteen-year-old girls. And there is no greater opportunity anywhere for the cultivation of patience and fortitude than an assignment to teach any group of adults. The true teacher is more likely to

develop the attributes of the *Master Teacher* than anyone else. Teaching involves self-control, poise, tact, enthusiasm, sympathy, co-operation, courtesy, unselfishness, and a score of other virtues. Moreover, it provides the opportunity to practice these virtues in normal association with the children of God.

For many, teaching provides the best possible anchorage in life. It brings an increased feeling of accountability for one's acts in public and private. It assures greater resistance to the temptations of daily life—the immoral act, gossiping and fault-finding, the cigarette or cocktail, and the like. At any rate, the individual has an additional reason for resisting these evils; he is attached to a Cause. The center of one's gravity is just outside oneself—no one realizes this better than a person embarked in service to others.

In effect, we have been saying that teaching is a privilege, an opportunity, and a blessing. Moreover, the person who approaches it in this spirit will get more out of it, as well as give more to others than one who approaches it as a distasteful obligation or duty.

And what about pay days? Aside from the fact that every class period is a pay day, there are red-letter days for teachers. Everytime the teacher reads in the newspaper about the success of a former student, he experiences a glow of immeasurable pride and satisfaction. When a former student tells him that he was the means of his temporal or spiritual salvation, his joy is unbounded. Fortunately, teaching a person eliminates all jealousies where that person is concerned—how can the true teacher be jealous of his pupil, any more than a true father can be jealous of his son?

Lastly, "If it so be that you labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. And now, if your joy will be great with one soul**** how great will your joy be if you should bring many souls unto me." *Doctrine and Covenants* 18:15-16.

LIGHT!

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Jesus (Matt. 5:14-16)

THE PASSING OF ELDER ALFRED CORNELIUS REES

The members of the Deseret Sunday School Union Board were profoundly shocked at the news of the sudden passing of Elder Alfred Cornelius Rees, which occurred at the summer home of Brother Rees in Millcreek Canyon, Salt Lake County, July 26, 1941.

Brother Rees was born February 9, 1876, at Grantsville, Utah, a son of Joseph A. and Christina Amelia Hassel Rees. He was baptized when eight years old by A. R. M. Beck in Spanish Fork, the family home. From his earliest youth he has been continuously active in the organizations of the Church.

He served as a missionary in Switzerland in 1899-1902, two years in field work and one year as secretary of the mission, during which time he compiled a brief history of the Church in the German language for mission use. After his return home he located in Salt Lake City, where he served as a teacher in the 17th Ward Sunday School, as a member of the Salt Lake Stake Sunday School Board, as superintendent of the 22nd Ward Sunday School, as a member of the superintendency of the Salt Lake Stake Sunday Schools, member of the superintendency of the 31st Ward Sunday School, Superintendent of Sunday Schools in Liberty Stake and since February 25, 1919, has been a member of the General Board of the Deseret Sunday School Union.

He was engaged in newspaper work for 12 years, acted as the executive director of the Utah Manufacturers' Association, of the Utah Associated Industries and of the Utah

Tax Payers' Association. He has served as national chairman of the Council of American Industry and is recognized as a national authority on taxation and public relations.

On January 4, 1906, he married Ida Davis of Salt Lake City, who has occupied important positions in the Relief Societies of the Salt Lake and Liberty stakes and is a writer of ability. This marriage was blessed with six children, namely, Alfred D., Lyman D., Stanley D., Richard D., William D. (deceased), and Elias D.

Impressive funeral services were held Wednesday, July 30th, at the Garden Park Ward Chapel. The building was crowded to the limit, the congregation extending to the foyer and into the recreation hall. The program included invocation by Superintendent George D. Pyper; instrumental music by a string quartette, conducted by Reginald Beales; vocal numbers by Virginia Freeze Barker and Annette Richardson Dinwoodey; remarks by John P. Creer, Orval Adams, President David O. McKay, and Bishop Sterling W. Sill. The benediction was offered by Dr. D. W. Henderson, and the grave was dedicated by Elder Elias S. Woodruff.

During the service, Secretary A. Hamer Reiser read the resolutions of love and respect adopted at a special meeting of the board held July 29th in memory of Brother Rees. The resolutions were prepared by Elder Earl J. Glade by appointment of the General Superintendency. They will be found on page 269.

HOME

Home is the place where mutual faith and caring
Stirs to bright flame the highest in each heart,
So thou, who pass to toil, or school or mart,
Or stay to tend, meet life with noble daring.

RESOLUTION OF LOVE AND SYMPATHY TO THE FAMILY OF ELDER ALFRED C. REES

On the evening of July 26, when word went out through the moistened night air of our western hills, that our friend, brother and beloved fellow board member of the Deseret Sunday School Union, Alfred Cornelius Rees, had been called home, we were quite unprepared for this unexpected appraisal. Only a day or so before, members of our group had enjoyed his company without intimation of any sort that the call to life's greatest mission was so near.

In point of service as a member of the General Board of the Sunday School Union, Alfred C. Rees was a veteran. He received his appointment to this important work February 25, 1919. For twenty-two years he devoted himself most earnestly and loyally to the manifold assignments of the board which took him to the far-reaches of our great land. His was an eager spirit. No matter how difficult the task or involved the assignment, Brother Rees was invariably eager and ready. It was a matter of great satisfaction to the General Superintendency to observe his unstinted devotion to duty and the eager manner in which he made his fine talent and great energy available for the Lord's work.

Alfred C. Rees was extraordinarily keen of mind. His analyses of problems involving Sunday School administration and operation were invariably clear and helpful. His understanding of teaching problems, through training and experience, served our board throughout the years. His was also an alert sense of humor. This gift often helped him through repartee and witicism to give a turn to situations that otherwise might have been difficult to handle.

His desire to serve the children of men was revealed in his response to his last mission call. He accepted the presidency of the East German mission in the most optimistic spirit. His devotion to the elders in the field and to the saints in his jurisdiction was at once stimulating, cordial and sincere. His fine adminis-

trative abilities were used to put the mission on an extremely effective operating basis so that when the missionaries were later called back to America, the local saints were able to carry on with surprising efficiency.

Alfred C. Rees was highly esteemed in the business fraternity where he carried important administrative responsibilities. His services in the settlement of labor controversies were in widespread demand, as was also his counsel on industrial personnel matters.

But it was as friend, brother and co-worker that we knew and loved him best. An exemplary father and husband, a loyal Latter-day Saint, a scholar who never ceased to be a student, he was capable of great friendship.

It is for these and numerous other reasons that lie deep in our hearts, that we of the General Board of the Deseret Sunday School Union, in meeting assembled, resolved to send this humble expression of our love, esteem and sympathy to Sister Rees and family. This we now do. Ours is the earnest prayer that the Father of us all may bring to them spiritual comfort and understanding and lighten the anguish of their grief. May they also be strengthened and buoyed up by the tender memories of a loving father and a loyal, solicitous husband.

As members of the General Board, we bring you our grateful thanks for Brother Rees' fine friendship toward us and for the indefatigable manner in which he always responded to our calls for service, as well as for his tireless devotion to the Church and to the great Sunday School organization, particularly.

Done at the offices of the General Board and on its behalf, this 29th day of July, 1941.

GEORGE D. PYPER,

MILTON BENNION,

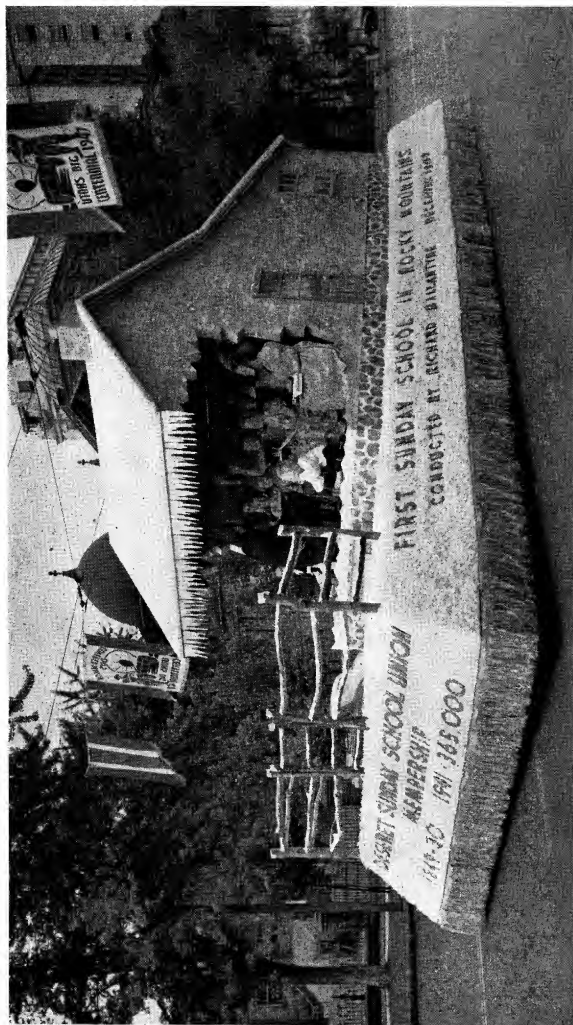
GEORGE R. HILL,

General Superintendency.

A. HAMER REISER,
Executive Secretary.

THE NOBLEST MEN AND WOMEN

The noblest men and women I have ever known have had their roots in the church. . . . When my children grow up I want the church around them. I wish it were better than it is; but even so, I want it around my children.—Harry Emerson Fosdick in Boston *Transcript*.



The Sunday School's Beautiful Float in the Twenty-Fourth of July Parade, 1941. Richard Ballantyne's Home and the First Sunday School in the Rocky Mountains, Organized by Him, December 9, 1849. Pageant Committee, Wendell J. Ashton, Chairman; A Hamer Reiser, Lucy G. Sperry.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
WALLACE F. BENNETT, *General Treasurer*

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

HOW DO YOU MEASURE UP AS A TEACHER?

In teaching, as in other arts, there is a standard of measurement. That standard is the results achieved. Those who are taught should (1) know more than they did and (2) their behavior, by reason of the increased knowledge, should be better than it was.

This means, of course, that, in order to realize these objectives (really one objective, behavior through ideas), certain definite principles of pedagogy have been followed. What are these? Some of them are explained in nine articles on the subject by as many different General Board members and published in this issue of *The Instructor*.

Special attention is here called to these articles:

Secretary A. Hamer Reiser explains just how Sunday School workers may help one another in their studies and tasks. Of the teacher's need to know his subject, especially the scriptures and their proper interpretation, so that he may speak with some degree of authority, we learn from Elder Archibald F. Bennett.

Elder Earl J. Glade, himself a dynamo,

gives us ten rules by which we may acquire the necessary fervor and enthusiasm for our teaching. If you are having trouble with the "discussion method," you will be interested in reading the article on the subject by Dr. M. Lynn Bennion. Can a class be given color and vividness, as you would make a good selling talk? You should read the article by Elder Wendell J. Ashton for the answer. and the relationship between learning and doing is explained by Dr. Linn S. Richards, who brings his legal lore to bear on the topic.

Oh, do be orderly and systematic in your teaching! That is what Elder William E. Berrett says, who does everything by the clock in his seminary teaching. From Dr. Adam S. Bennion, a man who always moves by his speech, we learn how to put purpose into our teaching. Dr. John T. Wahlquist, who makes supervisory teaching a profession, tells us in just what coin the teacher is paid.

We recommend that, if you are a teacher or a supervisor of teachers, you study these eleven articles carefully and that you then set down, on the basis of your reading, as many things to do as you can think of.

TWO-AND-A-HALF MINUTE TALKS

By Jas. L. Barker

When he attempted his maiden speech in the House of Commons, it is said of the younger Pitt that his delivery was so halting that the members of the House laughed him into his seat. Pitt arose before the laughter had quite died out and, shaking his fist at the House, said, "You will yet hear me." He had not failed because of lack of ability, but because of lack of experience, and was yet to become one of the greatest orators of England.

In private conversation a farmer had frequently influenced the voters of the town. Because of this and in spite of the fact that he had never spoken in public and had had neither speech training nor experience, his townsmen did not hesitate to arrange a debate for him on a political issue of the day. When his turn came to speak (extemporaneously), he arose to his feet, was seized with stage fright, but continued to face his audience bravely for one of those short intervals of time that seem ages, then said, "I can't speak," and sat down, never to try again. He had not failed because of lack of ability.

In making assignments of two-and-a-half-minute talks, if partial failures and refusals are to be avoided, it is necessary to take the previous experience of the students into consideration. The ease or difficulty of the assignment should be suited to the experience of the student. Special assignments of increasing difficulty may be made: cutting and condensing a narrative and then reading it to the class; reading a narrative, condensing it and then giving it orally; studying an argument, condensing it and then giving it orally; looking up facts and materials, selecting and interpreting them to the class; preparing a part in a panel discussion; summing up a panel discussion; directing a panel discussion; giving a summary of the results of the class discussion. These and other assignments present varying degrees of difficulty. The inexperienced should be assigned the easier things first and then, with growing

confidence, the more difficult last. If this is done, there will be no partial failures. The student will feel that he has done his task well and will find pleasure and satisfaction in a growing sense of achievement. There will be no refusals of assignments.



DR. REUBEN D. LAW

On August 5 last, Dr. Reuben D. Law was sustained as a member of the Deseret Sunday School Union Board.

Since then, however, the president of the Utah Stake made a request of the First Presidency that he be released from that appointment to serve as his counselor. This request was granted, and so, much to our regret, Dr. Law was released before he could begin his work with us.

In his new calling we wish Dr. Law the joy we know he would have had in the Sunday School work.

Books are the compasses and telescopes and sextants and charts which other men have prepared to help us navigate the dangerous seas of human life.—*Bennett*.

PRELUDE

Tracy Y. Cannon

Slowly, soft 8-ft. stops

SACRAMENT GEM FOR NOVEMBER, 1941

(Latter-day Saint Hymns, No. 15, Sixth Stanza)

He lives—He lives, we humbly now
 Around these Sacred symbols bow,
 And seek as Saints of latter days,
 To do His will and live His praise.

POSTLUDE

8 and 4-ft. stops

Note:—Carefully detach all notes marked staccato so that they will stand out by themselves; but do not make them so short that they cannot be distinctly heard.

OUR COVER PICTURE "The Boy and The Angel"

Painting by Abbott H. Thayer
 (Copyright by Albright Art Gallery,
 Buffalo, N. Y.)

This boy, presumably, has reached a period in his life when he can understand the difference between right and wrong and the significance of the moral law in human life.

Psychologists put this age at about eight. So does our religion, for that is when they are baptized "for the remission of sins." At eight, then, one can understand what is and what is not a sin, can repent of that sin, and can resolve to refrain from it in the future. The boy in the picture, however, is older than that—maybe ten or twelve.

Every day, sometimes every working hour, it becomes necessary to make a decision. Decisions are the stuff out of which our lives

are made. But decisions may be important or relatively unimportant, depending on the situation. If we practice on the lesser decisions, we shall be able to make the larger hurdle. Which way are we going? That depends on the decisions we make.

But a decision implies an ideal. That ideal we receive from our parents, our teachers, our school, our reading, our religion, our associates. It is the goal for which we are headed, and our decisions are the tokens by which we may know whether we are on the right path or not. For always, at the fork of the road, we must choose between this and that, giving up some things to possess others.

The angel, in the picture, in a protecting attitude points the way to the future toward which the boy looks with thoughtful, eager eyes.



Secretaries



Albert Hamer Reiser, Executive Secretary

HOW A SECRETARY CAN IMPROVE A SUNDAY SCHOOL

A great part of the success of the campaign to enroll a half million new members depends upon making the Sunday Schools better.

They can be better in order and in the dispatch and smoothness of conducting them.

The number of people tardy and the regularity and promptness of conducting the exercises of the school have a direct effect upon order and upon the efficiency of the school.

A school that is well in hand, effectively controlled and skillfully directed is a pleasure to attend. The people feel that they are a part of an efficient force. That feeling is exhilarating. It has a toning up effect which makes people feel strong and renewed.

What can the secretary do to promote this feeling?

Having compiled the minutes carefully, the secretary may at once transfer from the minutes the data called for on the monthly report. This will show the condition of the school as to punctuality, regularity and completeness of conducting the exercises.

It would be an easy thing for the secretary to prepare a simple chart to show the condition of the school's punctuality, one legend on the chart might read: "This school is good when the percentage of punctuality is high. Our percentage is"

Another chart might show to what degree the school maintains standard procedures by beginning on time, have 2, 2½ minute talks, 10 minutes for singing practice, and 45 minutes for class work. The legend might read: "This School is good when it maintains the standard procedure. It succeeded times of during the month of"

Of course, such charts are for the informa-

tion of the superintendency. It is they who are able to put the school in the class of the better schools. It is the secretary's function to keep them informed about the true status of the school in relation to the standards which make a school good.

Send in All Monthly Reports

Unless you have a perfect record for sending in a monthly report for every month this year to date, act at once to bring your reporting up to date.

The General Board needs a report from every Sunday School every month. It uses these reports constantly. Wherever a report is late it is missed, and the statistical studies which are being made daily in the General Secretary's office are impaired.

Every report is carefully checked in and accounted for. Every school's record for reporting stake by stake is available at a moment's notice. The schools, having perfect records are known and their performance is greatly appreciated. The schools with incomplete records are also known. These schools are urged to send in all back reports at once and bring their records up-to-date without delay.

Send the originals and duplicates of all reports, one for each month, to the stake secretary, who will send the originals to the General Secretary.

If you want to know how your record for reporting this year looks in the files of the General Board, ask your stake secretary, who has a copy of the General Secretary's check list for the months of the year 1941.

The July report is due now. Send this and all reports for earlier months now, if your record is not up-to-date.



Librarians



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

SUNDAY SCHOOL GLEANERS

Important is the thought that stake and general board workers are "gleaners" as well as "dispensers" of Sunday School information.

Constantly members of the General Board

are gathering from the stakes helpful hints for improving our Sunday School libraries.

Let us pass some of these on to you.

In Brigham City, Utah, we found a stake supervisor who had successfully used a "yarn map" for tracing the travels of the Apostle Paul. A sketch of the Mediterranean

ean area was prepared, and each sojourn was followed on the map with a yarn of a different color. Such an outlay of materials could be provided for your library with little cost or trouble.

In one of the California stakes a teacher found her pictures held up much better under much use, by mounting them on stiff cardboard. Another worker in Salt Lake City suggested using different colored mounting paper for pictures. By using color, cataloging is simplified and at the same time the picture itself is often enhanced with a darker background. Both a color and the cardboard ideas may be combined for your picture file.

Dr. Roy DeVerl Willey, director of personnel at San Jose State College, California, and teacher-trainer for San Francisco Stake, suggests two choice sources of helps for the library: *Thirteenth Yearbook of the National Education Association Department, Elementary School Principals* and the text, *Audio-Visual Aids*, by McKnown. These

books may be found in many public or school libraries.

A few weeks ago the *Saturday Evening Post* announced the publication of a map of the United States illustrating with drawings thereon the settings for articles appearing in the *Post* for the past year. The map was (and may still be) free to readers upon the receipt of address and 10c to cover postage. We call attention to it, for it indicates what may successfully be done with Sunday School lessons, a map and some symbols or small sketches of important happenings which took place in particular places on the map.

Let us emphasize again that your library should be a veritable bureau of information or treasure house of visual aids and enrichment material for your teachers. Your library may include books, magazines bound and indexed file of thought gems, films, and recordings (or lists of ones available) pictures, blackboards, models and miscellaneous supplies for lower departments, art materials (such as crayons, etc.) maps, charts and relics.



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice Chairman; Adam S. Bennion

This issue of the *Instructor* is more or less unique, containing several brief articles on teacher-training topics. It is especially designed for discussion in the November Union Meeting. The objectives of this Union Meeting being two fold: (1) to furnish teacher-training suggestions and (2) to arouse interest in the *Instructor*.

Upon inquiry, the lay teachers, who constitute the great body of volunteer Sunday School teachers, tell us that the most important service of the Union Meeting is teacher-training. They tell us that they expect to get two things from a Union Meeting: (1) inspiration and general suggestions for improvement; (2) specific aids in teaching specific lessons. The general session is supposed to furnish the former, and the departmental session, the latter.

The nine articles in this issue were written with the idea of furnishing suitable material for several short talks by stake board members (under the direction of the teacher-trainer). Moreover, impressing the teachers with the fact that these talks are drawn from material appearing in the *Instructor*, where they have permanent form.

The General Board suggests that members of the stake board be assigned to read

and report these articles at the stake board preparation meeting and that certain individuals be selected to report certain articles in the general session of the Union Meeting. *Not all articles should be reported in any single Union Meeting.* Select those that are thought to be most appropriate in your stake. Three or four articles should be enough—do not plan for more than fifteen or twenty minutes of reports. If it is thought desirable, the teacher-trainer may then lead a ten minute discussion period.

Attention of the teachers should be drawn to the fact that almost every issue of the *Instructor* contains one or more articles on teacher-training. Stake board members should plan to have these reported in the departmental sessions from time to time.

The departmental session should be devoted as usual to the improvement of the teachers in their ability to teach specific lessons to specified groups. (See suggestions given in the 1940 Conventions, *How to Conduct Union Meeting Departmental Sessions.*)

Note: These articles contain excellent material for reports at the monthly business and report meetings, especially in those stakes where ward meetings occasionally substitute for regular union meetings.



Teacher Training



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt, Marion G. Merkley, Gerrit de Jong

METHODS OF TEACHING

Lesson 5. For November 2, 1941

This lesson is intended to give an "overview" of methods of teaching most commonly used in Sunday School classes.

The *Study Guide*, pages 7 to 9 and the references suggested below can be used as bases for individual assignments. Assign each question or problem to members of the class. After appropriate introduction, allow the pupils to report and invite class to ask questions and offer comments. Aim to develop the points about each method suggested in the *Guide*.

This lesson is introductory to more detailed consideration and demonstration of each method, to which lessons immediately following will be devoted.

Assignments To Give Reports On Questions and Problems As Follows:

1. Conditions under which "recitation-discussion" method should give satisfactory results. References: *Guide*, pages 9 and 10. Wahlquist: *Teaching As The Direction Of Activities*, pages 52 to 58, especially 52, 54 and 55.

2. Under what conditions can the "lecture" method be defended as an effective method of teaching. References: *Guide*, pages 11 and 12. Wahlquist, pages 60 to 65.

3. When is the "Story Telling" method effective? References: *Guide*, pages 12 and 13. Wahlquist, pages 68 to 75.

4. Define and illustrate the "problem project" method. References: *Guide*, pages 13 and 14. Wahlquist, pages 77 to 82.

5. Conditions upon which success of the "socialized recitation" method depends. References: *Guide*, pages 14 and 15. Wahlquist, pages 85 to 89.

6. Name (a) five "methods" of teaching; (b) four "facilities" of teaching; (c) three "tools" of teaching and explain by way of illustration how each helps the other. References: *Guide*, pages 7 and 8. Wahlquist, scan pages 52 to 131.

Assignments For Lesson 6:

1. Characteristics of Recitation. Discussion method.

2. Causes of Failure in use of "Recitation-Discussion" method.

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3. What to do to use the "Recitation-Discussion" method successfully.

References: *Study Guide*, and *Teaching As Direction Of Activities*.

THE RECITATION-DISCUSSION METHOD

Lesson 6. For November 9, 1941

If you practice what you preach in this course which emphasizes "teaching as the direction of activities," you will plan activities for each lesson, in which the members of the class can participate. The test of the value of these activities, is the degree and quality of learning they promote.

The preparation and reporting upon the assignments suggested above provide one type of activity.

Asking questions provoked by these reports is another type.

Making a list on the blackboard of the points suggested in the reports is still another. This may be done under four columns or heads: (1) "Merits" (of this method), (2) How to Secure (the Merits), (3) Weaknesses, (4) How to Avoid.

The teacher should be prepared with questions and explanations designed to develop the points of this lesson, if it becomes necessary to rescue it, after the members of the class have had full and fair opportunity to do their best. If a good job of motivating the members of the class to adequate preparation has been done, it will be unnecessary to use the "rescue" preparation, but the well prepared teacher is prepared for every contingency. This is a point to stress before the class studying the "recitation-discussion" method. The teacher must be ready at all times to salvage the lesson, or preferably to keep it from going on the rocks.

Assignments For Lesson 7:

(To be delivered as models of short lectures. Maximum 4 minutes each).

1. Why is the "lecture" method in disrepute with some people?

2. What should a teacher do to restore the "lecture" method to popularity?

3. Legitimate Uses of the Lecture Method.

4. Aids to Effective Lecturing. A demonstration.

References: *The Study Guide*. Wahlquist, *Teaching as the Direction of Activities*.

THE LECTURE METHOD

Lesson 7. For November 16, 1941

Encourage the members of the class to make and keep good notes on all these lessons. The blackboard method of summarizing helpful points saves time and directs attention to each point. Preferably give members of the class a chance to practice putting summaries, charts, outlines, questions, lists and other notation memoranda on the blackboard.

For this lesson the points to be brought out can be summarized effectively under such heads as:

"The Lecture Method:" (1) Abuses. (2) Legitimate Uses. (3) What Makes a Lecture Good. (4) Aids to Good Lecturing.

The teacher, of course, will have a full outline ready for emergency use, to assure adequate development of the subject, but will not use it, until every opportunity has been given the members of the class to develop the points and they have failed. In a sense, if the teacher must use his material to salvage the lesson, he has to a degree failed.

The reference in the *Study Guide* and in *Teaching as the Direction of Activities*, cover the subject well and should be read by everyone interested in this lesson.

Assignments For Lesson 8:

Any procedure which brings individuals into co-operative action with a group sets up situations which make comparisons, at least mentally made, inevitable. It is sometimes difficult to suppress competition. Some degree of criticism is certain. In fact, constructive criticism is desirable.

The farsighted teacher, however, will know how important it is that the situation be adequately guarded lest it deteriorate into an occasion for profitless, hurtful criticism.

It is suggested, therefore, that the teacher take occasion to introduce the giving of reports next period with a well-prepared short talk on the purpose, spirit and technique of helpful criticism. Assign the following reports to be given after this lecture:

1. Tell the story of "The Boy Jesus in the Temple," as you would tell it to children 10 to 12 years of age.

2. Tell the story of Joseph Smith's First Vision as you would tell it to 14-year-old pupils.

3. The Parable of the Talents to young people 17 and 18. (Can you make it more impressive by appropriate paraphrasing or modernizing it with appropriate parallels?)

4. The Conversion of Saul. (Adults)

5. Five minute lecture: When Is a Story Good for Sunday School Teaching Purposes?

STORY TELLING METHOD

Lesson 8. For November 23, 1941

Follow the general plan, suggested above. The teacher's short introduction entitled, "The Purpose, Spirit and Technique of Helpful Criticism," should prepare the class for profitable participation in whatever follows.

Invite the members of the class to listen to the stories to be told and to be prepared to help build up a summary of points for teachers to observe in using this method.

Let each story be told. Be sure the class understands clearly what age level each story is prepared for. The teller may be permitted to make a brief introductory explanation if he desires.

Whether discussion and suggestions are to follow the telling of each story or to wait until all stories are told will have bearing upon the place for the short talk to be given. "When is a Story Good for Sunday School Teaching Purposes?" It should be before the class before discussion starts.

Be sure to epitomize the points developed, using the blackboard.

Assignments For Lesson 9:

Lay plans for a class discussion of a project in which the group can participate and gain first hand experience with the problem-project method of teaching. Prospective teachers should be interested in the practical problems which teachers encounter. The following are examples: Improvement of the Teacher's Vocabulary; Sources of Enrichment and Reference Materials; Appropriate Visual Aids and Their Effective Use; How to Recognize Academic, Symbolic and Real Life Problems For Teaching Purposes; A Local "Real Life" Problem.

From the foregoing or other source have the group select a problem to be analyzed and assign each part of the problem to a small committee to report on at the next session.

References: *The Study Guide*, pages 13 and 14. *Teaching as the Direction of Activities*, pages 75 et seq. and references therein suggested.



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

SONG INTERPRETATION AND THE PHRASE

By George H. Durham

The first requisite is a proper selection as to occasion, truth and beauty content. For the group concerned it must be singable and appealing in nature.

Tone quality and tempo are among the most important features of interpretation, and must always receive artistic consideration, if the true spirit and style of any work are to be brought to the surface for enjoyment and satisfactory understanding.

Should phrasing be considered an important part of artistic interpretation? Most assuredly it should, and this must be borne in mind; also, that it is a mental process, demanding a clear concept of what the poem and music mean in order to bring out the correct relationship of the ideas expressed therein. When phrasing is correct, the listener hears and understands with pleasure.

What are some of the important things we must keep in mind in order to phrase well? (1) The unity of the song or selection as a whole; (2) every good song has a "key-phrase," which may be called the climax, expressing the outstanding thought, and good songs are built around this phrase; (3) every phrase has a "key-word," or a "key-harmonic" pattern, around which the phrase is built; and so each word, each phrase, each harmonic, melodic and rhythmic pattern has its proportionate relationship to the whole.

With the first tone of a composition, the singer, the listener, and the organist, and all concerned should manifest an awareness of design, mood and message to be expressed. Even rests should be mentally sung in order to preserve a sustaining mood or atmosphere of the song to the end.

The introduction or presentation prelude should likewise be imbued with the emotional content or tonal visualization characteristic of the true demands of the song.

If necessary, the last tone of a phrase may be shortened, in order that the attack of the next phrase may be exactly on the beat. Sometimes very important words are on the last tone of a phrase, and as such, need emphasizing. In that case, the time for breaching for the phrase must be stolen from the unimportant word if it occurs at the beginning of the next phrase.

In singing, there are two principal types of accent: (a) the musical, (b) the word. The musical accent subdivides into four divisions, viz.: (1) the beat, (2) measure, (3) section, and (4) the phrase. The first three are mechanical and the fourth is the artistic accent, and this should receive great attention. Word accents also subdivide into (1) syllables, (2) words, (3) clauses, and (4) phrases, comparable to the four above mentioned musical accents. All of these are integral factors of good phrasing.

Within the phrase, color, timbre, texture, quality, quantity and intensity of tone must blend in artistic proportions; for the salient feature in all art is proportion. "All the singer's gifts, all his perfection of technique, all his observation of rules go for little or nothing if his singing is not "good speech in song."

The pause or hold has a significant purpose in interpretation, to create the impression of suspense, anticipation; or to allow the audience and singers to dwell for a moment on some point of intrinsic merit and beauty. They assist listeners to more fully appreciate some of the beauty and grandeur of music and their judicious use is one of the most striking and effective means of expression available to the singer, composer or the conductor. They are most effective at great climactic moments of power or sometimes in situations of suspense or anticipation.

Terminal or ending beats of a phrase receive value according to their importance to the musical idea; for they represent the completion of the thought. These final beats are stronger and longer in serious than in lighter music.

The phrase in song is the unit of musical and verbal thought; as the sentence in language varies in length, so may the musical phrase also.

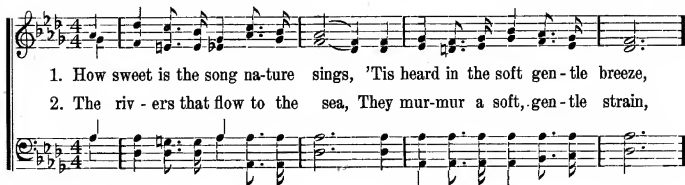
"Good phrasing" has far more meaning than to merely breathe at correct places, it means this of course, and also that climaxes have been properly built, and that dynamic and tonal effects have been intelligently and beautifully employed, it means the most artistic use of the voice and the instrument.

Discuss the following and make application of song No. 212, "The Lord Is My Shepherd."

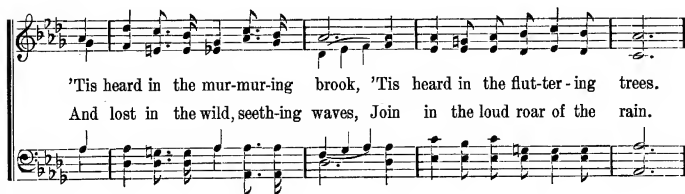
SONG OF NATURE

Words and Music by S. B. Mitton

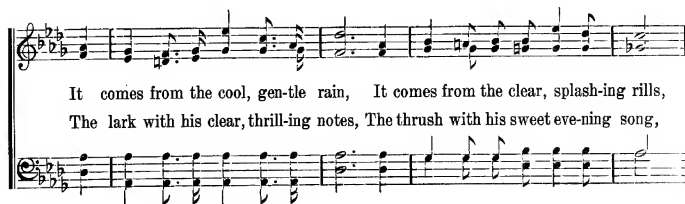
Moderato con misurato



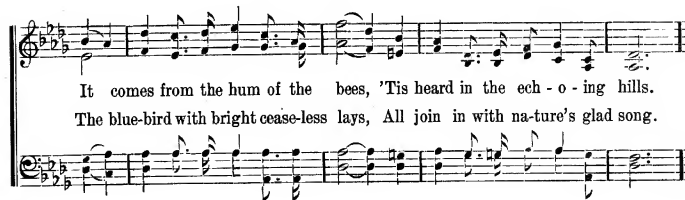
1. How sweet is the song na-ture sings, 'Tis heard in the soft gen-tle breeze,
2. The riv-ers that flow to the sea, They mur-mur a soft, gen-tle strain,



'Tis heard in the mur-mur-ing brook, 'Tis heard in the flut-ter-ing trees.
And lost in the wild, seeth-ing waves, Join in the loud roar of the rain.



It comes from the cool, gen-tle rain, It comes from the clear, splash-ing rills,
The lark with his clear, thrill-ing notes, The thrush with his sweet eve-ning song,



It comes from the hum of the bees, 'Tis heard in the ech-o-ing hills.
The blue-bird with bright cease-less lays, All join in with na-ture's glad song.

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned

LESSONS FOR NOVEMBER, 1941

Note to Teachers:

We are entering now on the last division of this course of study in the *Doctrine and Covenants*. It is entitled "Marriage, the Home, and the Family."

The various topics treated are: (a) the Mormon idea of marriage, that it is an eternal, not a temporary, contract; (b) the family life as this is interpreted by us; (c) the typical Mormon home, according to the ideals of the time we are considering; (d) the Mormon idea of the human race as one family, with God as the Father of all; (e) civil government as part of the environment of the Saints, and what they ought to do about it; and (f) the Latter-day Saints, especially during the beginning of the trek Westward, as members of one family in their sympathetic unity under trying circumstances.

These are not the titles of the lessons to be considered nor is this the order in which they are treated. They are, however, the topics considered, and the order is that of the revelations, for the most part.

The concluding lesson aims to give the substance of the studies considered in this course, but in a form that does not merely summarize.

THE NEW HOME

Lesson 83. For November 2, 1941

Objective:

Whenever God gives a commandment, there are promises attached, and in order to realize the promises, one must satisfy the conditions.

This thought seems to have been increasingly emphasized in the history of the Church during the Missouri period, and it runs over into the period we are now studying.

Today this objective has a special application. There are altogether too many people in the Church who ignore the commandments, trusting to mercy rather than to justice. The Lord here lays stress on the need of keeping the commandments if we would receive blessings.

In this connection, what effect is the Church campaign against liquor and tobacco having on the consumption of these articles in Mormon communities? And what effect

is the rule concerning tithing and the word of wisdom having on those who hold positions in the Church?

Here is an opportunity to reinforce these matters, so far as the Latter-day Saints are concerned.

Readings:

The Manual for this lesson; sections 124, 125, and 126, of the *Doctrine and Covenants*; the *Commentary*, which is particularly rich in material on the topics treated; *History of the Church* (documentary), vol. III. It will be highly instructive for the teacher to browse around in this volume.

Lesson Outline:

- I. Introductory:
 - a. Tie-up with previous lessons.
 - b. Setting in Nauvoo.
- II. Section 124:
 - a. Prayer answered.
 - b. Men considered:
 1. Hyrum Smith.
 2. John C. Bennett.
 3. Lyman Wight.
 4. George Miller.
- III. The Nauvoo House:
 - a. Purpose of.
 - b. A stock company.
 - c. The builders.
 - d. Occupants of.
- IV. Nauvoo Temple:
 - a. Other temples built and contemplated.
 - b. Why this was to be erected.
 - c. Conditions of promise.
 - d. Responsibility for failure.
- V. Efforts of the Saints Accepted.
- VI. Instructions Concerning Nauvoo House:
 - a. Almon Babbitt.
 - b. William Law.
 - c. Hyrum Smith.
 - d. Sidney Rigdon.
 - e. Amos Daviess.
 - f. Robert D. Foster.
 - g. Stockholders.
 - h. Compensation.
- VII. Officers of the Church.

Lesson Enrichment:

"Sidney Rigdon had a remarkable experience some months after this revelation was received.

"His daughter Eliza took sick and was pronounced dead by the physician. Some time after her departure, she rose up in the bed and said she had returned to deliver a message from the Lord. She then called the family around her. To her sister Nancy she said, 'It is in your heart to deny this work, and if you do, the Lord says it will be the damnation of your soul.' To her sister Sarah she said, 'We have but once to die, and I would rather die now than wait for another time.'

"After having spoken for some time she fainted, but recovered again. The following evening she called her father and said to him that the Lord would make her well, if he would cease weeping for her.

"Sidney Rigdon related this manifestation of the power of God, in a public meeting on the 29th of August, 1842, and added a strong declaration of his allegiance to the Prophet Joseph and the Church. On the same occasion, Hyrum Smith cited Sidney Rigdon's mind back to this revelation, in which the Lord promised that if he would move into the city and defend the truth, he would be healed, and showed that Rigdon's improvement in health was a fulfilment of this revelation. But notwithstanding all, Rigdon finally lost his way. (*Commentary on the Doctrine and Covenants*, p. 973.)

AN EXTENSION OF GOSPEL PRIVILEGES TO THE DEAD

Lesson 84. For November 9, 1941

Objective:

In the conception of salvation for the dead we have another bit of evidence of the divinity of the Prophet Joseph Smith's mission.

This objective has a practical as well as a theoretical value. Members of the class may through this lesson become interested in the salvation of their dead. "For their salvation is necessary, and essential to our salvation, as Paul says concerning the fathers 'that they without us cannot be made perfect; neither can we without our dead be made perfect.'" So says the Prophet.

Just how this may be done may be learned from the genealogical lessons in the Sunday School.

Readings:

The Manual for this lesson; sections 127 to 131, inclusive, of the *Doctrine and Covenants*; *Doctrine and Covenants Commentary* for the sections named, pp. 984-1010; *History of the Church*, Vol. IV, chapter XXXV, which contains an article on baptism for the dead from *The Times and Seasons*.

It is intended that this lesson shall give a

general rather than a detailed view of this subject, since there is only one recitation devoted to it.

The recent literature on this subject is voluminous and may easily be obtained by the teacher.

Lesson Outline:

- I. Introductory:
 - a. A question.
 - b. Modern Christianity's answer.
 - c. Joseph Smith's answer.
 - d. The two views contrasted.
- II. Section 127:
 - a. The first letter.
 1. The occasion.
 2. Recorder and Witness.
 - b. The second letter:
 1. Recorder in every ward.
 2. General recorder.
 3. Judged from the books.
 4. Progress of modern revelation.
 5. The Prophet's ecstasy.
- III. Section 129:
 - a. Kinds of beings in heaven:
 1. Angels.
 2. Spirits.
 - b. How to test spirits.
- IV. Section 130:
 - a. Time of Christ's coming.
 - b. Prophecy on war.
 - c. Principle of intelligence.
 - d. Laws and blessings.
 - e. The Godhead.
 - f. Nature of matter and spirit.

Lesson Enrichment:

From Brigham Young: "At this time came a revelation that the Saints could be . . . baptized for their dead friends, but at first it was not revealed that a record should be kept of those who were baptized; but when he received an additional revelation to that effect, then a record was kept. Hundreds and thousands, I suppose, were baptized before any record was kept at all, and they were baptized over, and a record kept of the baptisms and the names of the administrator, those who acted for the dead, and of the witnesses." (*Journal of Discourses*, Vol. XVIII, p. 241.)

From Joseph Smith: "A man came to me in Kirtland and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street and commanded fire to come down out of heaven to consume me. I laughed at him, and said, 'You are one of Baal's prophets; your God does not hear you; jump up and cut yourself.' And he commanded fire from heaven to consume my house." *History*, Vol. V., pp. 267, 8.

This was said in explanation of the "key" by which the spirits might be tested. It was in 1844 that the Fox sisters came out with their spiritism, which, though exposed at the time, persisted on into our own age.

Joseph Smith, unlike such religious leaders as William Miller, avoided any commitment on the time of the return of Christ, nor did he build a church around this idea. On the contrary, he made this statement on the subject: "Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the City and the temple, etc.; and all this must be done before the Son of Man will make His appearance." *History of the Church*, Vol. V., p. 337.

ETERNITY OF THE MARRIAGE COVENANT

Lesson 85. For November 16 and 23, 1941

Objective:

Since happiness in life is largely a matter of making adjustments, one must have a plan of life—a purpose and the means of attaining the proper end.

This objective has application, of course, to marriage. If Latter-day Saints can be made to see that there is a plan of life, here and hereafter, then they might see also the necessity of ordering their affairs here and now so as to harmonize with that plan. The gospel is that plan.

Readings:

The Manual for this lesson; section 132 of the *Doctrine and Covenants*; the *Commentary* on that volume, under this revelation.

It is desirable that the discussion should center in the idea of marriage for eternity. Could you learn how many of your class have been married in the temple? If so, then you could better be guided in the selection and the arrangement of your material.

There is a view, more or less prevalent in certain quarters, that the "everlasting covenant" means merely the marriage contract. By the "everlasting covenant" is meant the gospel, laid out before we came here. Also, there is a view that the "new and everlasting covenant of marriage," treated in section 132, is plural marriage, and that, in order to enter the celestial kingdom, a man must have more wives than one. There is no ground in the revelation for this view. What is meant in the revelation is "the new and everlasting covenant of marriage, including the plurality of wives."

These distinctions should be made clear to the class.

Divisions of the Revelation:

There are two divisions in this revelation. The first 33 verses deal with the subject of celestial marriage, or marriage for time and eternity. This part is still in force, not having been affected by the Manifesto. The rest of the revelation is concerned with plural marriage, the idea suspended in practice by the Manifesto.

This second part should not be considered by the class, or presented to them, since it would be time wasted—except, of course, the suspension of its practice in the Church.

Conditions under which Given:

From B. H. Roberts: "The date in the heading of the Revelation on the Eternity of the Marriage Covenant, Including the Plurality of Wives, notes the time at which the revelation was committed to writing, not the time at which the principles set forth in the revelation were first made known to the Prophet." (*History*, Vol. V., p. XXIX.)

From Orson Pratt: "Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church." (Cited by Roberts in the Introduction to Volume V, of the *History*; p. XXXI.)

The purpose of these quotations is to show that the idea of celestial marriage, as expressed in section 132, is the revealed will of the Lord to Joseph Smith, and not to Brigham Young, who is charged with having given this document.

The teacher who is interested in this phase is invited to read the introductory chapter referred to from page XXIX to the end of the chapter.

Men May Become Gods:

"Man is made an agent to himself before his God; he is organized for the express purpose that he may become like his Master. You recollect one of the Apostle's sayings, that when we see him, we shall be like him; and again, 'We shall become gods, even the sons of God.' Do you read anywhere that we shall possess all things? Jesus is the elder Brother, and all the brethren shall come in for a share with him. . . . We are created, we are born, for the express purpose of growing up from the low estate of manhood, to become gods, like unto our Father in Heaven." Brigham Young, in *Journal of Discourses*, Vol. III, p. 93.

(Continued on page 494)



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERLS AND PROSPECTIVE MISSIONARIES

LESSON HELPS FOR NOVEMBER, 1941

COTTAGE MEETINGS (Continued)

Lesson 38. For November 2, 1941

Text:

The Gospel Message, (Department Manual), Chapter XXII.

Objective:

To lead students into effective practice in conducting cottage meetings.

Suggested Procedure:

This period should be devoted to actual demonstrations of the cottage meeting. No lecture, however fine as such, can be a substitute for this needed student activity. See Lesson 37 for suggestions.

Assignments:

1. Ask two students to prepare four-minute talks suitable for a hall meeting. They should read the Manual on the subject, "Hall Meetings" as a guide in preparation.

2. Ask the class to read and be prepared to name some great sermon suitable for a large assembly.

HALL MEETINGS

Lesson 39. For November 9, 1941

Text:

The Gospel Message, (Department Manual), Chapter XXIII.

Objective:

To guide students in the preparation of hall meetings as a means of teaching the Gospel.

Suggested Procedure:

Step 1. Arouse general class interest by one of the following:

a. The Question Approach:

Such questions as the following might be asked:

1. What part has preaching had in teaching the Gospel to others?
2. What has the Lord said in regard to preaching the Gospel?
3. Where is preaching ordinarily done?
4. How does a hall meeting differ from

a cottage meeting? From tracting?

5. Can preaching be employed today as successfully as a hundred years ago?
6. What part does singing and prayer have in a hall meeting?
7. In preaching to an inside assembly what should be the nature of the discourse? What is the difference in teaching a single individual, a small group in a cottage meeting, or a large assembly?
(Do not attempt complete answers at this stage, but having aroused interest proceed to Step 2.)

b. The Problem Approach:

1. As missionaries you and your companion enter a city where street meetings and other outdoor meetings are forbidden. There are no known Latter-day Saints. You find a hall for rent, engage it and advertise a meeting for a particular evening or series of evenings. What should the nature of the meeting be? Should you ask the congregation to sing? What songs should be selected? What type of opening prayer would be best? What subjects should be covered in the preaching?
2. In opening the ministry of the Apostles after the Resurrection of Jesus, Peter preached a great sermon. In the sermon we find the following:

Why did Peter begin this discourse with reference to David?

What would you say of the attitude of mind to which Peter brought his audience?

Is not that the *crux* of preaching—to prepare the minds of the audience to receive truth? Could this discourse be held as an acceptable type of preaching?

Step 2. Have the entire class read silently the Departmental Manual, Chapter XXIII. While this is being done the instructor should outline the essentials of a "hall meeting," on the blackboard. The following might be an example:

Outline of the Typical Hall Meeting:

1. Opening Song. (Congregation invited to join.)
 - a. Nature of Song.

- b. Directing of singing.
2. Prayer.
 - a. Who should pray.
 - b. Nature of the prayer.
3. Special Music.
 - a. By whom.
 - b. Nature of.
4. Preaching.
 - a. Subjects suitable.
 - b. Method of introducing them.
5. Announcements.
 - a. As to opportunity of personal interviews after the meeting.
 - b. As to available literature on the subjects treated.
 - c. As to further meetings.
6. Closing Song.
 - a. By whom.
 - b. Type of song.
7. Benediction.
 - a. By whom.
 - b. Special nature of.

Step 3. Have special talks given. (See Lesson 38 for suggestive assignments.)

Step 4. Have the class analyze the talks given as to (a) suitability for a large assembly, (b) introduction, (c) interest.

Step 5. Return to any unanswered questions or problems for further discussion. Stimulate further discussion by additional questions and problems.

Step 6. Assignments.

The next class hour will be given to a discussion of the "Street Meeting." The following assignments might be made:

1. A number of students might be asked to present a demonstration of the "Street Meeting." If this is done some other students should be assigned to read the Manual, Chapter XXIV and come prepared to criticize the demonstration. The demonstration should be limited to twenty-five minutes so as to leave time for criticisms and the making of further assignments.
2. If an actual "Street Meeting" is not to be presented the following assignments might be made:
 - a. A three minute talk on "Appropriate Songs for a Street Meeting." The student should consult members of the community who have had experience in conducting such meetings.
 - b. A three minute talk on "Appropriate Prayers for a Street Meeting."
 - c. A three minute talk on "Appropriate Subjects to be Discussed at a Street Meeting."

THE STREET MEETING

Lesson 40. For November 16, 1941

Text:

The Gospel Message (Department Manual) chapter XXIII.

Objective:

To bring students to an understanding of the proper technique for street meetings.

Suggested Procedure:

If a "street meeting" has been planned the students in charge should proceed with the meeting immediately upon entering the class room. No announcements or other business should precede it. Following the meeting a discussion of the technique of the "street meeting" should take place with those especially assigned to criticize leading out. A little time should be reserved for the careful making of assignments for the next class hour.

Where a "street meeting" is not held the following procedure is suggested:

Step 1. Arouse general class interest in street meetings. One of the following methods may serve to do this:

Start the class by asking such questions as these:

a. The Question Method:

1. What types of people may be reached by a "street meeting," which are difficult to contact in any other way?
2. What sort of music is most suitable for a "street meeting?"
3. What subjects are most appropriate to speak about?
4. Why have "street meetings" been discontinued in many areas of the mission field?
5. How may tracts be used as a follow up?

b. The Problem Method:

The following are suggestive:

1. Many individuals live in hotel rooms, boarding houses, and other places where it is extremely difficult for missionaries to contact them. How are these people to hear the gospel? Would street meetings be of value?
2. You and your companion, as missionaries, decide to hold a street meeting in a large city. Do you need permission from the civil authorities? How do you go about getting it? If permission to hold such a meeting is granted what sort of program would you plan? What follow-up would you make?

c. The Narrative Method:

Have a returned missionary relate some striking experience at a street meeting. Fol-

low this up with questions concerning the proper nature of such a meeting.

Step 2. Have the class read silently the department Manual, Chapter XXIV. While the students are reading the class director should place additional facts, outlines or other material on the blackboard.

Step 3. Have any special reports given. (See previous lesson for suggested assignments.)

Step 4. Return to any unanswered questions or problems for further discussion.

Step 5. With the aid of the class, outline on the blackboard an acceptable street meeting. Suggest title of musical numbers, subjects for talks, nature of prayers, and a suitable follow-up, such as distribution of tracts.

Step 6. Assignments. Make careful assignments for the next class hour. That hour will be devoted to a discussion of "other methods and techniques for meeting people and making friends." The following suggestions may be helpful:

1. Have a student prepare to report on the subject, "Pageants and Dramatizations as a means of interesting outsiders in the beliefs and practices of the Church." (5 minutes)

2. Have a student prepare to discuss missionary basketball teams and their value in missionary work." (5 minutes)

3. Have a student prepare to discuss, "Auxiliary Organizations and opportunities they present for missionary work." (5 minutes)

OTHER METHODS AND TECHNIQUES IN MEETING PEOPLE AND MAKING FRIENDS

Lesson 41. For November 23, 1941

Text:

The Gospel Message (Dept. Manual) Chapter XXV.

Objective:

To cause students to evaluate the many channels through which the Gospel can be taught to others.

Suggested Procedure:

Step 1. Arouse general class interest in the problem. This may be done by one of many methods. The following are suggested:

b. The Problem Approach:

Introduce the problem to the class by asking such questions as the following:

1. What is the value of Church Auxiliary organizations in introducing non-Mormons to the Church?

2. When should missionaries attempt the organization of auxiliaries?

3. Should missionaries engage in sports while on missions? When? To what extent?

4. Does scouting offer an avenue to friendship for the enterprising missionary? When and to what extent should he engage in scout work?

5. Should missionaries accept invitations to sing or play musical instruments before the general public in special non-Mormon gatherings? How can such contact be of value?

b. The Problem Approach:

1. As a missionary you find yourself and companion in a small community where the only church has been boarded up for want of money to hire a pastor. What would you offer the people of that community which would win their friendship and interest? Would a Primary help? A Sunday School? An M. I. A.? Would it be helpful to make known to the undertakers of the community your willingness to conduct funeral services free of charge? Why do funeral services offer a real opportunity to the missionary?

2. You and your companion, as missionaries, are invited to organize scouting in a small community where scouting has been long neglected for want of leadership. Should you accept? If you accept how would you utilize the situation to help teach the Gospel?

3. Four missionaries who are excellent singers form a quartet. They are invited to sing before the Rotary Club of a city. Should they accept the invitation? How often should they accept invitations to sing? How could a good quartet have the way to teach the Gospel?

c. The Narrative Approach:

Have a returned missionary speak five minutes on "Winning friends through singing," "Basketball," "Scouting," "Conducting funeral services for non-Mormons," or "Organizing a Sunday School, Primary, etc."

Step 2. Ask the class to read silently chapter XXV of the Manual. While this is being done the class director should place additional questions or problems on the blackboard.

Step 3. Have any special assignments reported on.

Step 4. Return to any unanswered questions or problems for further discussion. Introduce new ones.



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade
Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR NOVEMBER, 1941

YOUR MISSION

Lesson 35. For November 2, 1941

Problem:

What is the Mission of the Latter-day Saints and How can I Assist in Its Fulfillment?

Text:

Lesson Manual, Lesson 35.

References:

Jos. F. Smith, *Gospel Doctrine*, Chap. XX.
Discourses by Brigham Young, Chapter XXVIII.

Widtsoe, *The Program of the Church*, p. 71 f.

Objective:

To instill in each youth the desire to perform missionary work at home and abroad, in his daily life and according to special assignment.

Methodology:

There are several points to this lesson: first, the responsibility we bear to spread the gospel; second, the value of a mission to a person; third, the qualities of an L. D. S. missionary; fourth, new missionary techniques; and, lastly, our responsibilities as missionaries in our daily lives, home or abroad.

Questions below may assist in the socialized discussion:

*1. Cite Scripture to prove our responsibilities as missionaries. (Add to the passages quoted in the Manual.)

*2. In what respect is Missionary Service a strength (or pillar) of the Church?

*3. What missionary work remains undone? (See figures in United States. Discuss foreign fields.)

*4. Is a mission worthwhile? Interview a half-dozen returned missionaries and report their conclusions.

*5. Are returned missionaries as a class a superior type of men? (See the Statistics quoted as proof.)

*6. What kind of men should undertake missions?

*7. Why are missionary procedures changing? Describe some. (See the Manual for an exhaustive list.)

*8. In what sense was Senator Reed Smoot Page 486

"Utah's best missionary"?

*9. What are our opportunities as missionaries in our daily lives?

Enrichment Material:

1. Secure a copy of the Church Directory and color a globe or chart to show the extent of the L. D. S. missions.

2. Sing: "Ye Elders of Israel," etc.

YOUR ETERNAL PROGRESS

Lesson 36. For November 9, 1941

Problem:

What Must I Do in this World to be Saved and to Guarantee My Spiritual Progress Through the Ages to Come?

Note: Refer again to Lesson 9 (March 14, 1937), "Mormonism and the Future Life," although these lessons overlap, they do not duplicate one another. Lesson 9 presents the Mormon view of immortality, which follows obedience in this life, the four principles and the two basic ordinances of the Gospel.

Text:

Lesson Manual, Lesson 36.

References:

Smith, *The Progress of Man*. (Published by Genealogical Society of Utah.)

Widtsoe, *Program of the Church of Jesus Christ of Latter-day Saints*, Chapter 30.

Widtsoe lists the following supplementary readings.

1. Faith: *Bible*: John 5:24, 7:17 Luke 6:46; Heb. 11:3-40; James 2:14-26; *Book of Mormon*: III Nephi 14:21 Ether 12:7-22; *Doctrine and Covenants*: 63:9-11.

2. Repentance: *Bible*: Ezekiel 33:14-15; Luke 24:47, 5:32; II Cor. 7:10; *Doctrine and Covenants*: 58:43; 99:4-7; 18:6.

3. Baptism: *Bible*: Matt. 3:13-16; Col. 2:2; I Cor. 15:29; *Book of Mormon*: Moroni 8:20; *Doctrine and Covenants*: 128:18, 15; 20:72-74.

4. Holy Ghost: *Bible*: John 14:17, 14:26; Matt. 12:31-32; Gal. 5:22-23; Eph. 5:9-11; Acts 2:4; *Book of Mormon*: Alma 39:5-6; *Doctrine and Covenants*: 130:22; 132:27; 121:26; 46:17-25; 18:18; 11:12; *Articles of Faith*, No. 7.

5. Obedience: *Doctrine and Covenants*:

130:18-21; 88:34-35; 132:5; *Articles of Faith*, No. 3.

6. *Articles of Faith*: Chapters 5, 6, 7, 8, and 12.

7. *Comprehensive History of the Church*: Vol. I, pp. 177-180, 191, and notes.

8. Brigham Young's *Discourses*: Chapters 13 and 19.

9. *Gospel Doctrine*: Chapters 7, 10, and 11.

Objective:

To instill in each youth the desire to be obedient to the principles of the Gospel.

Methodology:

Although this is a topic familiar to the students of this age, it is given a new and more advanced approach. Furthermore, the Priests are officiating in the ordinance of Baptism; so it should be of vital importance at this time.

The questions below are suggested for use in a socialized recitation:

1. Why do you believe there are "laws of progression" in the spiritual world?

2. Are there "laws of progression" in this world?

*3. Describe the Latter-day Saint possessed of ideal faith.

4. What is *faith*? (A special report.)

5. What is repentance? (A special report.)

*6. What is baptism? (A special report. See quotation from Widtsoe.)

*7. What is the Gift of the Holy Ghost? How does it operate? (A special report.)

*8. What is involved in obedience to the Gospel, following the observance of the four basic principles and the two basic ordinances?

Note: In making special assignments furnish each student with a copy of the citations listed by Widtsoe, above. If necessary, clip these from the *Instructor*.

YOUR SCRIPTURES

Lesson 37. For November 16, 1941

Problem:

How Shall I Regard the Scriptures?

Text:

Lesson Manual, Lesson 37.

References:

The standard works of the Church.

The history of the Church (any edition.)

Objective:

To see the Scriptures as inspired documents, filled with advice and counsel for youth.

Methodology:

Inasmuch as this lesson is of necessity, somewhat fragmentary, supplementary reports should be undertaken by special students (see double asterisks below). Otherwise, the questions may be used as the basis for a socialized recitation.

*1. What are the purposes of the Scriptures?

2. How important should they be in our lives?

*3. Illustrating the above, have a student report the incidents recorded in I Nephi: 3rd and 4th chapters and III Nephi, 23rd chapter.

*4. How should we record the word of our present prophets, seers, and revelators?

**5. What is the *Bible*? How did we get it? What does it contain?

**6. What is the *Book of Mormon*? How did we get it? What does it contain?

**7. What is the *Doctrine and Covenants*? How did we get it? What does it contain?

**8. What is the *Pearl of Great Price*? How did we get it? What does it contain?

9. Tell something of the official publications of the Church of Jesus Christ of Latter-day Saints.

10. A Project. Prepare a Visual Exhibit for the chapel vestibule of our Scriptures and official publications. See how many rare books can be brought in.

Enrichment Material:

No. 41, "Joseph Smith's First Prayer."

No. 49, "Lord, We Ask Thee, Ere We Part."

No. 95, "Prayer is the Soul's Sincere Desire."

YOUR DOUBTS

Lesson 38. For November 23, 1941

Problem:

How Shall I Meet My Doubts?

Text:

Lesson Manual, Lesson 38.

References:

Lowell L. Bennion, *What About Religion?* (Y. W. M. I. A. Handbook), Part III (meets specific doubts.)

Joseph F. Smith, *Gospel Doctrine*, Chap. I.

John T. Wahlquist, *Teaching as the Direction of Activities*, Chapter XVIII (Adolescence and Religion)—for the teacher, to assist him in meeting adolescent doubts.

Objective:

To lead Latter-day Saint youth to take their doubts to the Lord in prayer and to avoid vain speculation on religious mysteries.

(Continued on page 515)



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

MUSIC AN AID TO HAPPINESS

Lesson 39. For November 2, 1941

Problem:

In what ways is music an aid to happiness and how does the Church regard music?

Objective:

To lead to an understanding of the influence that music might have upon our lives, with a view to helping us to choose proper music and thus to elevate our lives to higher levels.

Point of View:

It is an indisputable fact that music and singing affects human conduct. In a number of ways this is easy to demonstrate.

When an orchestra strikes up a lively rhythmic tune, many feet begin to shuffle, tap, or beat time. This is no doubt due to some inward urge. Army men know that martial and patriotic music inspires men to do things which otherwise they would not do. Every public worker knows that congregational or community singing, if properly done, serves to dispel the random thoughts of individuals and unites the group on a common level of thinking. Sacred music has inspired millions of people to higher realms of thought, and thought influences action. There are numerous stories, known by nearly everyone, of how music has affected animals.

The Lord says, "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. & C. 25:12).

An unknown writer has said of music:—"Servant and master am I, servant of those dead, and master of those living. Through me spirits immortal speak the message that makes the world weep, and laugh, and wonder, and worship."

"I tell the story of love, and the story of hate; the story that saves, and the story that damns. I am the incense upon which prayers float to Heaven. I am the smoke which palls over the field of battle where men lie dying with me on their lips."

"I am close to the marriage altar, and when the grave opens, I stand nearby. I call the wanderer home, I rescue the soul from the

depths, I open the lips of lovers, and through me the dead whisper to the living.

"One I serve as I serve all! and the king I make my slave as easily as I subject his slave. I speak through the birds of the air, the insects of the field, the crash of waters on rock-ribbed shores, the sighing of wind in the trees, and I am ever heard by the soul that knows me in the clatter of wheels in city streets."

"I know no brother, yet all men are my brothers; I am the father of the best that is in them, and they are fathers of the best that is in me; I am of them, and they are of me; for I am the instrument of God. I Am Music!"

Because of its great influence for good and its power to make people happy, music is a part of the Gospel plan, and as such the Church of Jesus Christ of Later-day Saints promotes music and music appreciation among its members. It must always be remembered, however, that there is bad music as well as good music. The influence of the wrong kind of music may be as degrading, cheapening, and destructive as the power of good music is inspiring and uplifting. We must teach the youth to discriminate in the character of the music they use. Music for young people should be the very best because it is during youth that it has its greatest natural appeal.

G. Stanley Hall said, "For the average youth there is probably no other such agent for educating the heart to love God, home, country and for cadencing the whole emotional nature, as music."

Music is good or bad according to the set of emotions it stirs. Music that stirs destructive emotions or appeals to the heels instead of the head and heart has no place in the program of cultural uplift which the Church advocates and sponsors.

Questions and Problems:

1. How does proper music fit into the Gospel plan?
2. Justify the Church in promoting music activities among the members.
3. What are some of the music activities promoted by the Church?
4. Specify different types of music and describe the responses stirred by each type.
5. How may leaders influence the emotions aroused by music?

6. What instruments are most suitable for religious music? Why?

7. What commercial uses are made of music?

8. Relate experiences you have seen or heard of music influencing people or animals.

9. Justify the beginning of public meetings by community singing.

10. Review the effects that music may have upon individuals.

11. Do people just naturally appreciate good music?

12. Define and describe the differences between good and bad music?

13. Is all the music heard on the family radio of the type that is rebuilding?

14. Can the taste for good music be developed?

15. Why is it that so many young people dislike fine music?

16. Why can it be said that music is inherently democratic?

17. What can we do to improve the quality of the music we use and hear?

18. Is there danger in a nation saturated with cheap music? Explain.

19. Enumerate some of the ways in which music helps to enrich your lives.

20. How is the person who knows and appreciates good music richer than the one who does not?

Suggestions:

1. Plan a program for developing music appreciation among members of the class.

2. Plan and present a program before the public using "music" as the theme.

3. Consider the following statements:

a. "There is something very wonderful in music. Words are wonderful enough, but music is more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how. It is a language by itself, just as perfect in its way as speech, as words; just as divine, just as blessed."

—Charles Kingsley.

b. "I know of nothing which is so much the creation of God as music. Man does not create it; he only finds it out. Man does not create truth; he only finds it out and brings it into his life as a purifying power. God creates truth. Man does not create electricity. He merely discovers it and uses it. Now music is as much the creation of God as truth or electricity."

References:

1. Maus, C. P. *Christ and the Fine Arts*

pp. 19-24 Teaching Religion Through Music."

2. See current numbers of our Church magazines.

"BOOKS"

Lesson 40. For November 9, 1941

Problem:

What influence do books have upon the lives and happiness of individuals and what are the teachings of the Church regarding reading materials?

Objective:

To develop an understanding of the value and influence of reading material as it affects our lives, so that what we read may be in harmony with the ideals advocated by the Church.

Point of View:

The Church of Jesus Christ of Latter-day Saints is a leader in the encouragement of education for its members. "The glory of God is intelligence" expresses the passionate love which the Church has for truth and education. Books are the tools of education. Books are the preservers of the accumulated knowledge of the world, and as such are the foundations of civilization. Books are also the sources of entertainment for millions of people. Books are unbiased friends to those who choose their friendship.

Because of the vast influence of books and the power of the printed page to elevate human living towards higher goals of happiness, the Church is earnestly interested in what its members read. Proper reading is part of the Gospel plan because it builds towards human happiness and intelligence. Nearly every power for good in the world, can likewise be turned into evil channels by persons who are either ignorant of what the consequences might be, or else are wilfully wicked. So with books; their influence may be useful and beneficial or it may be fraught with evil consequences, according to the choice of books made by the individuals. Along with certain other influences, the flood of cheap and degrading literature that is to be found everywhere in our country is partly responsible for much of the crime, immorality, juvenile delinquency and faulty thinking that we find among us.

Appreciation for good books must be developed under proper guidance. No person wilfully sets out to ruin his life by reading the wrong books. But he is frequently the victim of a monster that won't let him turn back, once the harm is discovered by the reader. Lurid, unnatural and debasing literature is often read innocently, before the

reader realized that such becomes the mother of all sorts of evil suggestions that ripen into evil practices.

President Joseph F. Smith clearly presented the problem and challenge when he said: "It would be difficult to estimate the harmful influences upon the thoughts, feelings, and actions of the young, brought about by the practice of reading dime novels. Books constitute a sort of companionship to everyone who reads, and they create within the heart feelings either for good or for bad. It sometimes happens that parents are very careful about the company which their children keep and are very indifferent about the books they read. In the end the reading of a bad book will bring about evil associates."

As Sunday School teachers, we must accept the challenge and offer guidance of the right kind to the youth in the choice of what they read.

Problems and Questions:

1. Imagine, if you can, a world without printed matter. What would it be like?
2. Why should the Church be so concerned with what the members read?
3. What is the danger of reading sensational literature?
4. What are good reading habits?
5. How can one develop good reading habits?
6. Does the Church advocate that its members read only scripture and the educational type of literature?
7. How can proper reading be considered an important part of the Gospel plan?
8. How is a person to know what to read when there is constantly so much new printed matter on the market?
9. In what ways may a bad book harm an individual?
10. Devise a score card to describe what might constitute a "good" and a "bad" book.
11. What can we as a class do to better the reading situation as it exists in our community? This calls for a careful analysis of what the situation is.

Suggestions:

1. Have members of the class tell of personal experiences or of experiences they have heard about which illustrate the influence of books on human beings.
2. Several of the auxiliary organizations of the Church prescribe a "reading course." Would it be well to investigate what books are recommended and why they were chosen?
3. The English teachers at the schools or the school or community librarians could give most interesting discussions on the values from proper reading.
4. Secure a book of quotations and analyze and discuss the quotations about books.

5. Face squarely the current problem as presented from the *Reader's Digest*, (May, 1941), p. 86:

"Between 12 and 15 million copies of the so-called comic magazines are sold to American children each month.

"They are a national disgrace, a poisonous mushroom growth of the last two years. * * * The bulk of these lurid publications depend for their appeal upon mayhem, murder, torture and abduction—often with a child as the victim. Superman heroics, voluptuous females in scanty attire, blazing machine guns, hooded justice and cheap political propaganda are to be found on almost every page. The old dime novels * * * were classic literature compared to this sadistic drivel and graphic insanity.

"* * * The effect is * * * to spoil the child's natural sense of color and to make him impatient with better, though quieter stories. They constitute a cultural slaughter of the innocents."

Compare the above with the thoughts expressed by Pres. Joseph F. Smith, *Gospel Doctrine*, p. 324.

References:

1. Smith, Joseph F., *Gospel Doctrine*, "Harmful Effects of Bad Books," p. 324; "Proper Reading," p. 325; "Cease to Waste Time, etc.," p. 235.
2. Run through current magazines, including those published by our Church, to get new material for this lesson.

Note:

The study of the lessons given in the Manual has been completed. A comprehensive review of the material covered during the year is essential and can be made most interesting.

December is the month when we as Latter-day-Saints commemorate the birth-dates of two very important persons who have meant much to our Church and to the world: Jesus Christ and Joseph Smith. The memory of the lives and the importance of the missions and teachings of these two should be renewed each year during this month.

"A Review" of past lessons—"Jesus Christ—World Citizen Number One," and "Joseph Smith, the Modern American Prophet"—shall be the subject of our attention during the remaining Sundays for November and December.

JESUS CHRIST—WORLD CITIZEN NUMBER 1

Lesson 41. For November 16 and 23, 1941

Objective:

To add to our knowledge and appreciation of the life and mission of Jesus Christ, that we

might be more inclined to make Jesus our ideal and follow His teachings.

Point of View:

Jesus—part God and part man—is the ideal and supreme pattern for human beings. His example has grown constantly more practical and wonderful even though more than nineteen centuries have passed since His birth. Even historians who have not been religious by nature have had to admit that the influence of Jesus upon the world has been greater than any author, scientist, general, king, president or explorer who has ever lived. Jesus is recognized as the greatest man who ever lived.

In recent years there has been an ever rising wave of interest regarding the life and mission of Jesus. More books are still being written about Him than about anyone else. The book that gives His history has for generations been the world's best-seller. Modern scientific discovery has added immeasurably to the store of knowledge about Jesus and the conditions under which He lived. The excellence of His life is not to be compared with that of anyone else. It is supreme. In Him truth, beauty, and goodness are unexcelled. Out of His life comes a challenge to all the world to follow "His way" and find happiness.

It was Jesus who established His Church in these latter days through the Prophet Joseph Smith. More than any other church in existence today, the members of the Church of Jesus Christ of Latter-day Saints know that we have the pattern approved by Jesus, and should constantly keep alive within each of us an appreciation of the knowledge and assurance we possess.

This lesson should strive to deepen that knowledge and appreciation.

Suggestions:

Obviously, the life and teachings of Jesus Christ are too extensive a field to study in one, or even two, class periods of Sunday School. Just what phase or phases will be studied must largely be determined by the teacher. Care should be exercised to make the lesson outstandingly interesting so that appreciation will be a result. Perhaps one or more of the following suggestions may prove helpful:

1. Read one of the Gospels which records the life of Jesus and then choose interesting parts to retell before the class.

2. Collect as many pictures of Jesus as possible and then discuss with the class what His personal appearance may have been. Use incidents from His life to support the theories proposed. For example: one who drove the money changers from the temple would not likely be a small man.

3. A map journey with Jesus. On a good map follow the travels of Jesus. Bring in interesting happenings at some of the different points.

4. A Sunday or two ahead of the time for this lesson have the pupils list all the questions about Jesus they can think of which they would like answered. Usually the answering and discussing of such questions provide for a profitable and interesting class period.

5. Make a collection of pictures, poems, and stories which have Jesus as their theme and use the class periods in presenting them to the class.

6. In most stakes are fine sets of records telling dramatic episodes from the life of Jesus. One of the records plays for thirty minutes and would be instructive and interesting to the class.

7. Spend the class period in a free discussion of what Jesus would probably do if He were here in some of our modern situations.

8. The teachings of Jesus might serve as the topic for an interesting class presentation and discussion.

9. The Parables of Jesus can be made into a most interesting lesson theme.

10. A number of books have been written describing customs, etc. known to Jesus but with which we moderns are not familiar. To describe these customs, etc. for the class will help establish a background which will make Jesus seem more real and interesting.

References:

1. The Gospels: *Matthew, Mark, Luke and John.*
2. Barton, Bruce, *The Man Nobody Knows.*
3. Tanner, Obert C. *New Testament Studies.*
4. Jefferson, C. E., *The Character of Jesus.*
5. Papini, *The Life of Christ.*
6. Fosdick, Harry Emerson, *The Manhood of the Master.*
7. Polling, *In His Steps.*
8. Buttrick, *The Parables of Jesus.*
9. Lewis, *Dramatic Stories from the Life of Jesus.*
10. Edersheim, *Life and Times of Jesus the Messiah.*
11. *By an Unknown Disciple.* (R. R. Smith, Inc.).
12. Moffat, *Everyman's Life of Jesus.*
13. Bennion, *Moral Teachings of the New Testament.*
14. Rihbany, *The Syrian Christ.*

OPEN SUNDAY
November 30, 1941



Advanced Juniors



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST

For Boys and Girls 14 Years of Age

LESSONS FOR NOVEMBER, 1941

THE HEAVENS ARE OPENED

Lesson 39. For November 9, 1941

(The lesson for November 2, is a continuation of the lesson for October 26. See *Instructor* for August, page 439.

Objective:

To teach through the life of Joseph Smith that the Lord answers the sincere prayers of those who are prepared to commune with Him.

References:

Extracts from the *History of Joseph Smith, Pearl of Great Price*.

Organization of Material:

Remember, the boys and girls have heard the story of the First Vision many times before. It must not be repeated merely in this lesson, but rather related to the prayer life of the class members. The Advanced Juniors are now fourteen—the same age as the Prophet when he first prayed vocally. Help them to feel vicariously the experience which he had; help them to understand how they, too, can receive Divine help and guidance.

I. Joseph's Experience in the Grove.

Begin the lesson with a few statements or questions which will lay the setting. For example:

1. How old was Joseph when he went into the Sacred Grove to pray? (14½)
2. Where is the Grove? (Near Palmyra, New York)
3. When was it? (Early spring of 1820)
4. What time in the day or night did he go? (Morning of a clear, spring day)
5. Who went with him? (No one)

Then list a few questions on the black-board to motivate supervised study. Challenge the students to find answers in the student Manual. For example:

1. What exactly did Joseph want to know?
2. What things did he learn in the Sacred Grove?
3. Did he learn more than he asked for? Illustrate.

4. Why was his prayer answered?

To answer these questions have the students read down to "Joseph and the Reformers," on page 91.

II. My Experience with Prayer.

Following the reading and discussion of Joseph Smith's prayer, discuss the prayer life of the boys and girls. The following questions may be suggestive:

1. For what things do we pray today?
2. Wherein do we need the Lord's help?
3. How can we receive answers to our prayers? e.g.
 - (a) Pray for good things—not just to satisfy selfish desires.
 - (b) Pray in faith and humility.
 - (c) Do all we can ourselves—don't leave all the work up to our Father in Heaven.
 - (d) Let His Will, not ours, be done.
4. Has any of you experiences to relate of prayers that have been answered in your family?
5. Is our Father in Heaven just as willing to answer our prayers as the Prophet's if they are worthy prayers?

III. "Joseph and the Reformers."

State the reasons why the Church of Christ was restored through the Prophet rather than through a good man like Martin Luther, for example.

Enrichment Material:

Find illustrations of how the everyday needs of people have been answered through prayer.

Applications:

Personal: Our prayers too can be answered if we fulfill the conditions of a good prayer.

Historical: The Church was restored through Joseph Smith in part because he knew how to pray.

JOSEPH SMITH IN TRAINING

Lesson 40. For November 16, 1941

Objective:

We must prepare ourselves to be helpful servants of the Lord, even as Joseph Smith was.

References:

Extracts from the *History of Joseph Smith*,

(*Pearl of Great Price*); *Doctrine and Covenants* 9:1-10, Relates Joseph Smith's part in translating the *Book of Mormon*. Illustrations of things Joseph Smith learned pertaining to the Church from the *Book of Mormon*: Baptism: Mosiah 18:8-16 and Moroni 6; Sacrament: Moroni 4 and 5; III Nephi 18; name of the Church: III Nephi 27; Restoration of the Priesthood: Aaronic: *Doc. and Cov.* 13; Melchizedek: *Doc. and Cov.* 27: 12-13.

Organization of Material:

Introduction.

We wish in this lesson not simply to retell the events of 1820 to 1830, but to reveal them as happenings which laid the foundation for the Restoration of the Church of Jesus Christ. And, as a part of that foundation, it prepared the Prophet Joseph to do the great work he later accomplished.

The Lord, Himself, restored the Church. But in doing so, He used men to help Him. Let us, therefore, reveal in this lesson the very real part Joseph Smith played in the Restoration. Help the students see the Prophet's growth through his own efforts and under the blessings of heaven.

This will increase their appreciation of the Prophet's life. And it will also teach them the necessity of work and right living if they too will be true servants of God in their own way and time. To inspire loyal service to the Church, and preparation for such service to be rendered by the class members, should be the aim of the lesson.

To motivate their reading of the Manual place a few questions on the blackboard: For example:

1. Why wasn't the Church restored in the Sacred Grove in 1820?
2. What happened in the life of Joseph Smith between 1820 and 1830 to prepare for the Restoration?

After students have read the lesson, see if they can answer such questions listed below.

I. Preparation—1820 to 1830.

A. The First Vision.

What did the Prophet learn? (review)

B. Conversations with Moroni.

1. Who was Moroni?
2. When did he converse with the Prophet?
3. What did Joseph learn from Moroni?

C. The translation of the *Book of Mormon*.

1. How was it done? (*Doc. and Cov.* 9:1-10.)
2. What was required of Joseph?
3. What did he learn about the Church in the book itself?

4. What did the work of translation teach him?

D. The restoration of the Priesthood.

1. Describe the circumstances.
2. Why did the restoration of the Priesthood have to precede the restoration of the Church?

E. Friends and converts.

1. Who were the close associates of the Prophet between 1820 and 1830?
2. How did they help him?

II. My preparation for Service to the Church.

Having discussed Joseph Smith's preparation for service in the Church, ask the students to state ways in which they may qualify as Church workers. Emphasize the *service* rather than *position*, or some might aspire to be prophets.

Suggestions: (1) Clean living; (2) Prayer; (3) Humility, teachability; (4) Performance of duties in priesthood and auxiliaries; (5) Being thoughtful and helpful toward others; (6) Dependability; (7) Education; (8) Honesty, integrity.

Enrichment Material:

Illustrate how men are prepared for service in the work of the Lord by using such examples as Moses, Paul, Brigham Young.

Applications:

Now that Joseph Smith had undergone a period of training and had received the priesthood, he was prepared to be instrumental in ushering in the Restoration of the true Church of Christ. Our remaining lessons will deal with that great event and its results.

THE CHURCH OF JESUS CHRIST RESTORED

Lesson 41. For November 23, 1941

Objective:

To strengthen students in the faith that their Latter-day Saint Church is indeed the Church of Jesus Christ appropriately and divinely restored April 6, 1830 by the Lord Himself.

References:

Roberts, B. H., *Comprehensive History*, Vol. I, Chap. XVI; Smith, Jos. Fielding, *Essentials in Church History*, Chap. II; Evans, John Henry, *Joseph Smith, an American Prophet*, pp. 51-54.

(Continued on page 502)

Organization of Material:

This lesson deals specifically with the occasion of the organization of the restored Church of Jesus Christ. We want our students to know the essential facts; time, place, participating individuals, and happenings. More than these, we would have them know that it was a great event, brought about through Divine command and in a way that was wholly in keeping with the character and spirit of the Gospel.

It will doubtless be advisable to begin with the concrete. Introductory remarks by the teacher to create interest might describe the Church of today in quite personal terms. For example, we are now 750,000 people. Our people and Church buildings are to be found in most nations of the earth. We have many organization of large memberships: Relief Society, Sunday School, M. I. A., Primary, and Seminary. Our stakes reach from New York to Hawaii and from Canada to Mexico. We are known throughout the world.

How did this all come about? Just how did the Church begin it's promising existence? What would you like to know about its beginning.

In response to this last question students might suggest the following which could be placed on the blackboard:

1. What men participated in the organization of the Church?
2. Where?
3. When?
4. Why then?
5. Just what took place?

With these questions before the class let them read the student lesson in quest of answers. Invite further questions.

I. The Organization of the Church

- A. Time
Significance of the date.
- B. Place.
- C. Men.
 1. Note their ages.
 2. Note their occupations.
 3. Compare them with Christ's disciples in Jerusalem.
- D. Simplicity of the occasion.
- E. Significance of the occasion.
- F. Persecution to follow.
- G. Joy of the occasion.
Why was there such great rejoicing?

Enrichment Material:

Any available pictures of the men, the house of Peter Whitmer, or Fayette would add interest.

Further details can be found in Roberts' *Comprehensive History*.

Applications:

The Church of Christ was restored April 6, 1830. Let us in our last lesson study its character to see if it does resemble the Church established by His disciples nearly 1800 years before in the Old World.

November 30, 1941

OPEN SUNDAY

Gospel Doctrine (Continued from page 482)

This idea comes from the revelation under consideration.

Very interesting, to say the least, are the following sentences from a book, published in 1940, by the McKay Publishing Company, called *The Soul of the Universe*. It is by Gustaf Stromberg, one of the great physicists of America.

"I do not think that the human soul has developed from an animal soul (p. 220).

"The earthly development of most human souls is far from inspiring. The lack of opportunity from which the majority of people suffer while on earth leads to the hypothesis of a development after death." (p. 223.)

"The laws of physics which the scientists regard as unbreakable do not govern everything in the universe, as most people seem to think. The neurones in our bodies, which have made it possible for us to perceive physical phenomena and to formulate the rules which govern them, are themselves not bound by these rules. The existence of these cosmic elements in our brains has made possible the occurrence of events which physical science rules out as being completely outside the realm of finite probability. As a result of this violation of the probability laws of physics, we can become gods on a small scale—although we may also become devils." (p. 230; quoted by permission of the author.)



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett and Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR NOVEMBER, 1941

(Matthew, Chapter 28, Verses 19 and 20)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Suggestions for Two-and-One-Half-Minute Talks:

1. Jesus' Trial Before Pilate.
2. St. John's Account of the Resurrection.
3. On the Way to Emmaus. (Note especially Luke 24, verse 29.)
4. "Feed My Sheep." (Tell the story and explain the meaning of this command.)

LESSONS FOR NOVEMBER, 1941

THE CRUCIFIXION

Lesson 34. For November 2, 1941

Objective:

To impress upon our pupils the fact that Jesus' death was not a defeat: It was His final triumph over the forces of evil.

Texts:

Junior Manual, Lesson 34; Weed, Chapter 65.

Supplementary References:

Talmage, *Jesus the Christ*, Chapter 35, including the notes; Farrar, Chapter 61; Papini, pp. 288-297; Dummelow or Gore, comments under Mark 15:21-47.

Outline:

- I. Jesus' enemies had won a victory.
 - a. Their courts had condemned Him.
 - b. Pilate had consented to their plans.
- II. The crucifixion followed at once.
 - a. A procession started toward Calvary.
 - b. Jesus carried His own cross.
 - c. He was crucified between two thieves.
- III. He made important statements.

a. He asked John to provide for His mother.

b. He comforted one of the thieves.

c. He forgave His enemies.

IV. He was buried by friends.

a. Joseph arranged for the burial.

b. Nicodemus helped him.

c. Guards were posted by the Jews.

Suggestions for Teaching:

Call attention to the hurried preparations for the crucifixion made by the Jewish leaders. They were determined, this time, to kill Jesus, and they wanted nothing to interfere. It is possible that Jesus' followers would have begun a revolt if they had had time to organize themselves.

The most amazing thing Jesus said while He was on the cross was this: "Father, forgive them for they know not what they do." (Luke 23:34.)

The natural thing for us to do is to fight against those who injure us, and to hate those who do us harm. Few people have ever been able to resist these natural tendencies. The boy who has been hurt by his companions, but who is able to say, "It's all right. I know you didn't mean to do it," has the true Christian spirit. So does anyone who will endure hardship, suffering, and distress for his fellow men. Here is a story to illustrate the point:

Four men were working in a mine. Two were at the bottom of an inclined shaft, filling the ore car with material that had been blasted loose. The other two were at the top, one sharpening drills at the forge, and the other waiting to raise the car by means of a windlass. When the signal was given, this man began to turn a large handle that was attached to a drum. Slowly the drum turned, winding up the steel cable, and far down the shaft could be heard the rumbling of the car wheels. Just as the car came into sight, the handle of the windlass broke off. The car started back down the shaft, and the man went sprawling over backwards. He yelled to the man at the forge:

"The men! They'll be killed!"

The blacksmith, who was a great giant of a man, turned around and saw what was happening. He jumped from the forge, and with both arms grabbed the whirling windlass drum. The twisted steel cable ripped

through his clothing and tore into his great arms and chest. Still he held on, gripping harder than ever. The windlass turned more slowly, and finally stopped, just before the car struck the men down in the shaft. The blacksmith was seriously injured, but he was glad he had been able to save his fellow workers.

Remind the pupils of Christ's words: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

Class Activities:

1. Memorize the first verse of the song, "He Died! the Great Redeemer Died," No. 247, *Deseret Sunday School Songs*.

2. Memorize the first and second verses of the song, "Behold, 'Tis Eventide," No. 13, *Deseret Sunday School Songs*.

3. From your own reading or experience, tell of someone who forgave those who injured him, or who gave his life for others.

4. Bring to class a picture of Jesus carrying His cross, or a picture showing the crucifixion.

THE RESURRECTION

Lesson 35. For November 9, 1941

Objective:

To impress upon our pupils the reality of the resurrection.

Texts:

Junior Manual, Lesson 35; Weed, Chapters 66-68.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 678-690; Farrar, Chapter 68; Papini, pp. 380-400; Kent, pp. 297-310; any Bible commentary.

Outline:

- I. Jesus' burial had occurred on Friday.
 - a. He had been placed in a new tomb.
 - b. The entrance had been sealed.
 - c. Sentries had been posted.
- II. Jesus rose on the third day.
 - a. Angels rolled away the stone.
 - b. Jesus came forth.
 - c. The sentries fled.
- III. Many saw Jesus.
 - a. Mary Magdalene met Him at the tomb.
 - b. Two disciples walked with Him.
 - c. He visited His apostles.
 - d. Thomas was convinced.

Suggestions for Teaching:

Two of the most important beliefs of our Church are that the body of Jesus was literally

resurrected, and that we, too, shall come forth from the grave, clothed with immortal bodies of flesh and bone. We shall know and be known by our friends and our dear ones. Let us try, today, to help our pupils to develop a deeper understanding of this principle of the Gospel, and to help them to have greater confidence in the Plan of Salvation that embodies the idea of an actual resurrection.

When the cold nights of autumn come, the leaves of the trees turn to flaming colors. Soon they fall off, and the trees appear to be dead. Throughout the long winter months, their bare branches sway stiffly in the cold winds, and there seems to be no life in them. Then, when the first warm winds of early spring come, new sap begins to move through the veins of the trees. Buds swell, and soon the trees are filled with all the life and beauty they ever had.

This illustration is not exactly right. In the first place, the body of the tree is not altogether dead; but when a person dies, there is no more life in the flesh. In the second place, the new tree is still subject to injury and death. The part of a person that remains alive is the spirit. We understand that the spirit goes to a place called Paradise, and there it remains until it reunites with the body, which has been changed and renewed, and has become forever immortal.

The act of baptism by immersion is a better illustration of the resurrection. The placing of the body under the water symbolizes death and burial. The bringing forth symbolizes the rebirth, or resurrection.

Class Activities:

1. Read and explain Job 19:26.
2. Memorize one verse of the song, "I Know That My Redeemer Lives," No. 272, *Deseret Sunday School Songs*.
3. Read and explain *Doctrine and Covenants*, Sec. 76:22-23.
4. Bring to class a picture of Mary at the Tomb.
5. Dramatize the walk to Emmaus.

"FEED MY SHEEP"

Lesson 36. For November 16, 1941

Objective:

To emphasize the fact that the teaching of the Gospel is the most important task assigned to the true followers of Jesus.

Texts:

Junior Manual, Lesson 36; Weed, Chapters 69-72.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 691-7; Farrar, Chapter 62; Papini, pp. 400-8; Kent, pp. 310-25; *Doctrine and Covenants*, Sec. 76; Bible commentaries.

Outline:

- I. The apostles went to Galilee.
 - a. They knew the Lord had risen.
 - b. They did not know what to do.
- II. Jesus came to Galilee.
 - a. A miracle was performed.
 - b. He ate with His friends.
 - c. He told Peter to feed His sheep.
- III. Jesus gave final instructions.
 - a. He and the apostles returned to Jerusalem.
 - b. Near Bethany He bade them farewell.
 - c. He gave them new powers.
 - d. He told them to teach all nations.
 - e. He was taken into heaven.
 - f. Angels visited the apostles.

Suggestions for Teaching:

Review the previous lesson briefly, to show that the apostles were all convinced that Jesus had actually been resurrected from the dead. Then show that they had not yet received full instructions, and were therefore in doubt as to what they should do. It was natural for them, therefore, to return to Galilee, their former home. Since they were fishermen, it was also natural for them to go out upon the sea, fishing. They were strong, active men, and they knew that it is always better to do *something*, rather than to sit in idleness.

We can imagine the joy that was theirs, the next morning, when they neared the shore and discovered the Master, waiting for them.

Always Jesus emphasized His love for mankind, and told His followers to love one another as He had loved them. Throughout His mission He had planned for the continuation of the work He had started, so that all people could hear His message. He wanted to be very sure, before the final leave-taking, that Peter, who was to be the head of His Church, understood thoroughly what was wanted of Him. That was why He said so often and so emphatically, "Feed my sheep."

In the early days of the Church in modern times, several people asked the Prophet Joseph what they ought to do. No doubt some of them really wanted to know how they could best serve the Lord; but it is likely that others were anxious to know what kind of business to go into, in order that they could make more money. In every case, however, the revelation that came to the Prophet was practically the same: The most profitable and important thing anyone can undertake

to do is to preach the Gospel, so that more souls may be saved.

Class Activities:

1. Memorize the song, "Dear to the Heart of the Shepherd," No. 295, *Desert Sunday School Songs*.
2. Bring to class copies of the pictures, "The Good Shepherd" and "The Ascension."
3. Give a three-minute talk based on Matt-28:19-20.

AMONG HIS OTHER SHEEP**Lesson 37. For November 23, 1941****Objective:**

To impress pupils with the truthfulness of the Book of Mormon account of Christ's visit to the Nephites.

Texts:

Junior Manual, Lesson 37.

Outline:

- I. Jesus foretold His visit to the Nephites.
 - a. He referred to His "other sheep."
 - b. There would be one fold and one shepherd.
- II. Samuel told of the crucifixion and resurrection.
 - a. He told when these events would occur.
 - b. He gave the sign that would accompany them.
- III. The prophecies were fulfilled.
 - a. There was darkness.
 - b. Earthquake and storm wrought destruction.
 - c. Many of the wicked were killed.
- IV. Jesus spoke to His people.
 - a. He told them of their wickedness.
 - b. He called upon them to repent.
 - c. Later He descended among them.

Suggestions for Teaching:

The Book of Mormon account of what occurred in America at the time we are considering is filled with dramatic interest. Help the pupils to understand the feeling of the people as they watched for the signs that had been promised by Samuel the Lamanite. For thirty-four years they waited, and many scoffed and declared that the words would never be fulfilled. Thirty-four years is a very long time. Most of us have such short memories that even after just a few months the most important words and messages begin to lose their force and meaning.

We have a similar situation to face in our own times. We have been told that the second coming of the Savior is near at hand. We have even been given some of the signs

that shall accompany this event. Yet how many of us are really prepared? Most of us think vaguely that some day we should put aside our evil ways and really serve the Lord. But we keep putting off the day, feeling in some self-satisfied way that Jesus will not be coming for a long while.

But no matter how long the night, day finally dawns; no matter how cold and stormy the winter, spring will come, at last. And just as surely as the day returns or new leaves cover the trees, so there will be a time when Jesus will come again, to dwell upon this earth. Let us not be as the Nephites were—unprepared, and crying out: "O that we had repented before this great and terrible day!"

Next Sunday we shall learn of the wonderful things Jesus did during His visit to the Nephites.

Class Activities:

1. Give a three-minute account of the destruction that occurred in the land of the Nephites.

2. Relate four instances in which the voice of the Father was heard declaring Jesus to be His Son.

3. Repeat from memory the words found in 3 Nephi, 10:6.

JESUS AMONG THE NEPHITES

Lesson 38. For November 30, 1941

Objective:

To show that Jesus gave the same Gospel to the Nephites that He gave to the Jews.

Texts:

Junior Manual, Lesson 38.

Outline:

- I. Voices heralded the coming of Jesus.
 - a. Jesus told the people of their wickedness.
 - b. He called upon them to repent.
 - c. The Father spoke from the heavens.
- II. Jesus came to His "other sheep."
 - a. He descended among them.
 - b. He told them who He was.
 - c. He invited them to see His wounds.
 - d. The people believed in Him.
- III. The Church was established.
 - a. Jesus taught as He had done in Galilee.
 - b. Twelve leaders were chosen.
 - c. The people were baptized.
 - d. They received the Holy Ghost.
 - e. The sick were healed.
 - f. The children were blessed.
- IV. The work was soon completed.
 - a. The people accepted the Gospel.
 - b. The twelve received instructions.
 - c. They were given special promises.

Suggestions for Teaching:

One of the amazing things about Jesus' visit to the Nephites is the fact that only a short time was required to complete the work that had taken three years among the Jews. Of course, the most important part of Jesus' work had already been accomplished; that is, He had already died for the sins of the world, and He had triumphed over death in the resurrection.

It would be well, however, to emphasize the thought pointed out in the Manual, that the work of the Lord moves forward rapidly when the people accept Him, repent of their sins, and try earnestly to do His will. Show, also, that greater miracles can be performed. Point out that God Himself spoke to all the people, and that angels, in addition to Jesus, ministered among the people. Contrast these occurrences with those in Nazareth, where Jesus could work no miracles.

It is difficult for us to understand that though most of the Nephites Jesus visited were righteous, and they received the strongest possible testimonies that He was truly the Savior of the world, in just a few generations they had fallen into such wickedness that the true church and the true doctrines were, to a great extent, forgotten.

But are we any better, in our generation? Nations go to war and learn by bitter experience that war is a curse; that it does not pay; and that it should, if possible, be avoided. But while those people are yet living, a new generation comes along. Many of them do not believe and will not listen to that which others have learned. Therefore, the drums beat, soldiers march, and battles rage again.

In our lessons for the next two Sundays, let us see how we can remember and live according to the important truths we have learned.

Class Activities:

1. Give a three-minute talk explaining why Jesus accomplished His work quickly on the American Continent.

2. Give a short talk showing how we can help the work progress faster in our own generation.

3. Plan and carry out a ward meeting-house project, such as shoveling snow from the walks, clearing away old weeds or grass from the yard, repairing loose-backed song books, tightening the screws in benches, tables, etc. Appoint a committee to talk with the bishop and the custodian.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

LESSONS FOR NOVEMBER, 1941

DAVID IN THE JUDEAN WILDERNESS

Lesson 41. For November 2, 1941

"Who can stretch forth his hand against the Lord's anointed and be guiltless?"

Objective:

To develop a pride in doing right; to show practical examples of loyalty.

Point of Contact:

The Sword of Goliath was used by David while he lived in the wilderness. On what occasions may he have used it, but resisted the temptation because it would have been evil? A sword brought to class would help focus attention and motivate study and discussion.

Lesson Enrichment:

The events in the life of David are too numerous to be included in our brief story. The friendship of David and Jonathan is worthy of special consideration if you have time. The plots of Saul to kill David, and their frustration, may be outlined. Paralleling these you may show the opportunities afforded for David to kill the king. Why did he refuse? Because Saul had been anointed by the Lord's servant to that position. When the Lord wants him removed He will arrange a way. It is not man's right to raise his hand or voice against one that God has appointed, man's loyalty to God would not allow it.

Some people in our Church speak against the bishop, or Sunday School teachers. When they have been called of God, man should not criticize them lest he be found to be criticizing the Lord. Disloyalty to God's servants is disloyalty to God.

The lesson gives an opportunity to teach respect for our leaders and devotion to the cause they represent. Teach love; teach obedience; teach trust in the Lord. It was loyal adherence to these teachings that made David triumph where Saul fell.

Jonathan was a worthy friend in two ways: 1. His character was noble; 2. His love was genuine and sincere. What a blessing to have such a loyal friend.

Saul was just the opposite from Jonathan

in his treatment of David.

Another lesson we learn from this story of David is patience. David knew how to wait. To wait is often difficult; some people even accuse the Lord of deserting them if they do not get what they want immediately. Patience is a necessary complement of true loyalty. Through these—patience and service—loyalty manifests itself.

Expected Outcomes:

1. To seek opportunities to show our loyalty to both friend and enemy. 2. A determination to do right and triumph in spite of all temptations.

Assignment:

Another Sacrament Meeting.

DAVID: A SHEPHERD WHO BECAME KING

Lesson 42. For November 9, 1941

"Deal gently for my sake with the young man, even Absalom."

Objective:

To show the extent of parental love; to encourage affection for parents; to learn ways of showing affection to parents and friends.

Point of Contact:

Use the map. Locate Hebron and Jerusalem. At each of these, David was crowned. Why was he crowned twice? Where did we leave the Ark? Why? How would you attack a walled city. (Remember Joshua at Jericho?)

Lesson Enrichment:

The choice of Jerusalem (the city of David) for a capital was ideal. It was on a hill 2400 feet above the sea; it was a masterful stroke that brought its capture, for it was practically impregnable to such war equipment as then existed.

The death of Uriah was called an act of God. It was the people's way of explaining a strange death. Later and modern revelation indicates that explanation is hardly consistent with the Lord's true character. Those people explained the man's death in the only way they knew. (In Utah, a man swam to save his two granddaughters who had tip-

ped over their boat; he saved the children but the excitement and the effort caused a heart attack. He died before they could get him out of the water. Among some superstitions some people that lake would henceforth be 'taboo.' They would say evil spirits, or good, resented man's presence there. It would never be entered again).

When the Ark was brought into Jerusalem, a new phase of Israel's history commenced. The last chapter of that story will not be written until the Jews again gather to that city.

Illustrations of the efforts to win David's love may be enlarged upon; they were through the killing of Abner and Saul's son, Ish-bosheth. David did not want glory through unnecessary killings.

When David settled down from his many battles, new dangers came upon him. Externally the kingdom was safe; now he faced more personal dangers; his own life was not free from evil. He coveted Uriah's wife, and the rebellion of Absalom show the need for constant watchfulness. When we think we are strong—then we are weak. A useful review of David's career may include:

1. David's Achievements
 - a. Territorial Conquest.
 - b. A commercial nation replaced the agricultural nation of Israel.
 - c. A centralized government, and stronghold.
 - d. A center of culture and religion.
2. His Character
 - a. Loyalty, Chivalry, (remember his conduct toward Saul).
 - b. His mental powers (a military genius).
 - c. His piety (deep and sincere).
 - d. Occasionally cruel and violent.
 - e. His cultural activities (Songs, Poems, public building).

What we see in David is a mixture of good and bad. The thing that made him great was his faith in God. (Examples, outside the Bible, of men who acknowledge God's help include: Lincoln, Livingstone, Pasteur, etc.)

What is true of David, and these men, is true of all of us. By simple faith we become strong; by love and the Lord we are strengthened to do real service for others.

David had weaknesses, but his love for God was strong enough to support him in time of deepest sorrow and trial.

Expected Outcomes:

1. A new appreciation for our parents.
2. More tolerance when we see others make mistakes.
3. A determination to seek ways of showing our love through service and ready obedience in righteousness to those about us.

SOLOMON ASKS FOR WISDOM

Lesson 43. For November 16, 1941

"Give therefore thy servant an understanding heart."

Objective:

To show that where much is given much is expected; we cannot run away from our responsibilities; we must find our job and do it faithfully and completely.

Point of Contact:

1. An outline map of Solomon's temple, drawn on a large sheet of white cardboard in India Ink. 2. A bowl of real and artificial flowers placed at the far end of the room to illustrate a test of wisdom in determining which are real and which are artificial. How did Solomon solve that problem? Scale maps of the temple may be found in most good Bible dictionaries. 4. It would be well to show, by means of a map, the extent of the territory that came under Solomon's control.

Lesson Enrichment:

1. *Extension of Solomon's dominion.* As a result of the extended territory, Israel became a great nation of traders—a mercantile people. Solomon built a navy; he did some exploring and much trading; new goods were introduced to the Israelites; new wants were created. 2. *Change within the Empire.* Solomon became a great Oriental prince, surrounded by wealth, luxury and splendor. The tribes were placed under officers who collected food, and money for the king's court. Solomon built palaces, fortresses, store-cities, and most important, the Temple. Forced labor and forced contributions to support Solomon's plans caused much discontent; these two abuses were also probably responsible for the extremes of wealth and poverty that came to exist among this people; in them we also find the seeds for those social evils against which the prophets of later ages thundered. 3. *The More Agreeable Results.* A great commercial development; a broadened outlook, through contact with other nations, but of these came the "wisdom" literature. A narrow, selfish, tight-bound nation could not have produced such a literature.

In general, we may say, the reign of Solomon was one of peace and culture, menaced by sowing the seeds of discontent that were to be harvested later.

Solomon's Choice: When Queen Victoria of England was as yet only twelve years old, her governess told her she should some day be the Queen. Impulsively grasping the governess's hand she exclaimed "I will be a good ruler." It was a time for choosing; she

chose right. To make a right choice is necessary for all. Recall how Hercules chose, in his youth between two female companions, he chose Virtue and turned his back on Pleasure. The questions we may now decide is: What am I going to make the chief object of my life?

The Temple:

It took seven years to build the Temple. It was 90 feet by 30 feet—smaller than many of our churches. Study the picture of the restoration of Solomon's temple. It was not used as a place of public meeting, but as a shrine, or the abode of sacred objects. Only priests entered the temple proper. It was surrounded by a court 380 feet by 210 feet. It would be well to spend some time in discussing the purpose of temples. What was the value of the Tabernacle in the wilderness? What are modern temples used for?

Expected Outcomes:

1. A realization that a good beginning does not insure a happy ending. We must keep everlastingly at it, if we want to be sure of pleasing the Lord. 2. A desire to do something that will leave a mark for good in the world. We are not too young to make our decision on how we shall act throughout our life. 3. A determination to carry out whatever tasks are given to us, for the faithful discharge of these responsibilities may be stepping stones to greater services for the Lord. 4. A desire to be worthy to go to the Temple.

REVIEW

Lesson 44. For November 23, 1941

Key

I. Completion Questions

1. None of it
2. Gideon
3. Samuel and Samson
4. Samson
5. Eli
6. Two Cows
7. Samuel
8. Jonathan
9. No
10. No
11. Jonathan
12. Twice
13. Yes
14. Twice
15. David
16. David
17. Bathsheba
18. Before
19. David
20. Solomon

II. Simple Recall

1. Deborah, Barak
2. pitchers, torches
3. Ruth
4. Ark
5. Saul, David
6. Goliath, sling

III. Matching Test

1. Joel
2. Gideon
3. Samson
4. Boaz
5. Samuel
6. Benjamin
7. Absalom
8. Michal
9. Saul
10. Nathan

IV. Best Answers

1. Courage
2. Kindness
3. Self-control
4. Obedience
5. Loyalty
6. Responsibility
7. Loyalty
8. Honor
9. Saul
10. Gideon

UNIT SIX

THE KINGDOM DIVIDED

There are but three lessons in this unit: It covers the break-up of the Kingdom following Solomon's death. Two kingdoms arose on the ruins of the former kingdom. Judah and Israel. Dark and troubled are the times ahead, lightened by the prophecies concerning Israel's ultimate glory and triumph made by the prophets, both major and minor; but that is material for study in another year.

REHOBAM, THE FOOLISH

Lesson 45. For November 30, 1941

"My father made your yoke heavy, and I will add to your yoke."

Objective:

To show the wisdom of listening to counsel; to encourage greater respect for other people's rights.

Point of Contact:

The map should be used to show where the meeting of the leaders took place. Why would it be a good place to meet the tribal leaders?

Lesson Enrichment:

The "revolt" under Jeroboam was one of the most important crises in the history of the Hebrews. Israel, in the north, was comprised of approximately ten tribes; Judah was in the south. The separation had two very important results. 1. It weakened the nation so seriously that invasion by other nations was an easy matter, comparatively. 2. Image and idol worship was established, particularly in the North; this grew into a religious calamity against which the prophets protested long and loud.

Students can be shown how disruption in a family can be caused when one member loses his respect for the rights of the others. The whole family is upset and the bonds of love are weakened. We may even find elements of "idol worship" among the family members—a girl who worships her own face and hands, to such an extent that she will not do her part around the home for fear of spoiling them; or a boy who worships "Athletics" to the extent that he will not do his share of the home duties.

In all our teaching, let us make the lesson a practical one. Make the connection with present day experiences. The boy who is advised by his father to attend church but who listens to contrary advice from his so-called friends, is a modern Rehoboam.

"Young man listen to the advice of your father,
He is sometimes as old as you, and often as wise!"

A positive approach to this problem would be to urge that every opportunity for doing good should be seized upon early.

In a Greek city there once stood a beautiful marble statue. It is gone now, but the

epigram, in the form of a conversation between the statue and a traveler, still exists. It gives us a description of the figure of the Statue.

"What is thy name, O Statue?"
"I am called opportunity."
"Why are you standing on your toes?"
"To show how quickly I pass by."
"But why is thy hair so long on thy forehead?"
"That men may seize me when they meet me."
"Why, then, is thy head so bald behind?"
"To show that when I have once passed, I cannot be caught."

—From *Christian Herald*.

A Jewish rabbi says that when Goliath threw back his head to laugh at David, his helmet fell back exposing his forehead; at that moment David threw his stone.

God gives us opportunities to develop greatness in character. Learn respect for the rights of others: it is a stepping stone. Refer to the blessing to which Rehoboam was heir, through David. He, like Esau, lost his birthright through his unfaithfulness.

Expected Outcome:

1. Resolution to seek counsel from good and wise leaders. 2. To determine to seek opportunities for doing good and building character.

Assignment:

Check your list of activities. Make certain that everything has been done that you can do, before the end of the year. Eleven and twelve year old students should be especially concerned, for the opportunity will soon be gone; ten-year olds may, of course, complete unfinished work next year.

THE INNOCENT BYSTANDER

Recently a young soldier on leave went home to an English town. There, on the first night of his visit, a bomb dropped on the house and demolished it, he and his parents barely escaping destruction.

"Well," he commented, "in the army I was comparatively safe, but here—!"

That is the way with modern warfare. The actual combatants get by pretty well, while the innocent bystanders, those who are looking on, get maimed, or killed outright, or just manage to get away; and this is so whether they are men, women, or little children.

In Kunming, China, according to Walter Wesseliuss, a newsman, two hundred thousand people "drop their work at midday and

take to the surrounding countryside for protection against Japanese bomb raids." Only the other day we read of seven hundred Chinese being killed this way and hundreds of others—all innocent nonbelligerents—being injured.

And in Coventry, England, not long ago, as William Giblin tells us, two square miles of houses in that city had been totally destroyed, with devastating effect on human life. Coventry will most likely go down in history, as it is being used today, as a symbol of what modern war is doing to whole towns in England. Probably as much damage is being done in Germany; only, there is no way, outside that country, of knowing just how much destruction has been done by the English.

"And the end is not yet!"



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

JOSEPH F. MERRILL—CHARLES A. CALLIS

Lesson 41. For November 2, 1941

Arrange for a reading period to give the children opportunity to learn the main facts about the careers of the brethren, who are the subjects of this lesson. Pause deliberately upon the message of each and take occasion to review the former lessons, the subjects of which are referred to. Adopt Brother Merrill's suggestion and have the class sing "Did you Think to Pray." Lesson 4 and Lesson 12 deal with the subject of prayer. If time permits, these lessons can be reviewed.

President Callis's career is full of interest. Have the children read the Manual account and pause upon his message in the last paragraph. His emphasis here upon the *Book of Mormon* gives opportunity to recall lessons 25 and 26.

The teacher might profitably make a list on the blackboard of the accomplishments and attributes of these brethren and so far as material is available tell specific incidents to elaborate upon these points. *L. D. S. Biographical Encyclopedia*, Vol. 3, available only in Church, some private and public libraries, is the chief source book of information. Recent past and current Church magazines and newspapers contain other material from time to time. If the advice formerly offered has been followed and the teacher has been watchful for illustrative material from these sources, it will be found now to be very useful.

ALBERT E. BOWEN—SYLVESTER Q. CANNON

Lesson 42. For November 9, 1941

A reading period will give the children the main facts about the careers of the two brethren who are the subjects of these lessons. The subject of Brother Bowen's message is of such great importance and so far-reaching that it may be doubtful that children may be lead to appreciate it. However, on an elementary basis the teacher can stress the many things about people, which this course has introduced. The lessons telling about Latter-day Saints in various parts of the world, beginning with lesson 17, and continuing

through lesson 22, were designed to stress the worth of souls and to lay a broad and firm foundation for the development of a thorough-going attitude of "peace on earth, good will toward men."

If the teacher needs to be reassured about the importance of people, he should read Dr. Henry C. Link's *Return to Religion*, and to note his emphasis upon the importance of "extroversion," that outward turning interest in furthering the welfare and happiness of others. Many of the first lessons in this course stressed consideration for the welfare of others. See lessons 6, 7, 8, 10, 11 and 14.

The passage from the *Pearl of Great Price*, Moses 1:31, stresses the same principles from the Lord's view point. See also *Doc. and Cov.* Section 18, verses 10, 15 and 16. Genesis Chapter 1: verses 26 and 28, the Eighth Psalm, all stress the importance of people. The teacher would do well to read the foregoing references and fill himself with a fulness of enthusiasm for these important principles. Then he should look upon the children of his class as the people of today and the mature people of tomorrow. This will help him to find an effective way to transmit this spirit to his class.

The practical value of Brother Cannon's advice offers interesting possibilities. It should be made clear to the children that by studying and working hard to train themselves to be useful, they are really getting to be the kind of people our leaders have proved to be. Back at the beginning of their careers, these good men took great pains to learn how to do many useful things, more for the benefit of others than for themselves. They used their skill, their knowledge and ability very liberally to help other people. Farmers, builders, business men, mechanics, doctors, teachers, lawyers, laborers—all honest workers, by striving to be skillful, expert and effective make this a better world for everyone. They are able to do the greatest good, if they are people of good moral character, high ideals and unselfish desires. Religious training makes this possible.

OTHER HELPERS

Lesson 43. For November 16, 1941

This lesson and the next are devoted to the members of the First Council of Seventy.

The place of this council among the General Authorities of the Church can be shown by a simple chart. The Manual of the Advanced Senior department includes a unit of lessons on Church Welfare Plan, in which a chart of the organization of the General Authorities appears. Borrow one of these Manuals and copy the chart. Present the place of the organization, following the chart, by a simple blackboard diagram, making appropriate explanations.

In order to cover the remaining subject matter of the Manual in the Sundays remaining for this course, Elders Rulon S. Wells, Levi Edgar Young and Antoine R. Ivins and their messages to the children are to be studied this Sunday. The next lesson will include Elders Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans.

Assign one group of the class to read about Brother Wells, a second group about Brother Young and a third about Brother Ivins. Then have the first group tell the class about Brother Wells and his experience as a child. Next have the second group tell about Brother Young and his message and then have the third group tell about Brother Ivins and his message.

The teacher should use the information reported by the pupils and other information she may gather to summarize and round out the interesting stories of the careers of these brethren and their important messages. Bring out the central thought and principle contained in the message of each. All of these messages are faith-promoting. Each one manifests a spirit of good will and testimony. These messages support well the purpose of the lesson, to encourage the children to live worthy of the blessings of the Lord. The careers of the brethren outlined briefly in the Manual can be richly amplified by reference to Vol. 3, *L. D. S. Biographical Encyclopedia*. Refer again to lesson 7 and the quotation from E. C. Dalby, Dec. 1940 *Instructor*.

OTHER HELPERS (concluded)

Lesson 44. For November 23, 1941

This lesson includes the interesting careers and the important messages of Elders Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans, members of the First Council of Seventy. Divide the class into four groups. Assign to each group the reading in the Manual the account about one of these brethren. Have each group report to the rest of the class as suggested for the preceding lesson.

The teacher should thereafter summarize, directing special attention to the messages of each of the brethren. These messages are important, not only because of the principles they stress, but also because they can be used appropriately to review principles of the Gospel studied earlier in the course. Note the points in the message of Elder Samuel O. Bennion. Elder John H. Taylor's experience, recounted in his message, contains very good advice to the children. The two points which Brother Hardy stresses are of fundamental importance. The wholesome attitude and sound advice in Elder Richard L. Evan's message is deserving of special emphasis. The teacher's main problem is one of adaptation. Make all these points understandable to the children.

It is hoped that the children will find encouragement and inspiration in the teacher's presentation of the careers and messages of these brethren and that the purpose of this lesson—to develop faith and to encourage right living—will be impressively served.

For additional information about these brethren see Volume 3, *L. D. S. Biographical Encyclopedia* and current and recent past issues of Church magazines and the *Deseret News*.

The teacher should explain that the members of the First Council of Seventy attend stake conferences and that people who go to these meetings can see and hear these brethren. At general conference time they will be heard over the radio. Elder Rulon S. Wells' death in May was followed by newspaper and magazine accounts of the remarkable career of this true gentlemen and scholar.

THE PRESIDING BISHOPRIC

Lesson 45. For November 30, 1941

The relation of the presiding bishopric to the other General Authorities of the Church can be made clear by the chart referred to in lesson 43. The Presiding Bishopric completes the organization of the General Authorities of the Church.

A division of the reading will help get the information about the members of the Presiding Bishopric before the class. Reserve the reading of the message of Bishop LeGrand Richards to be done by the teacher. Have each group report about the careers of each of these brethren and give briefly the message of the two counselors. The teacher may then read the faith-promoting story related by Brother Richards.

Thereafter summaries and points emphasized in three messages should be placed before the class.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR NOVEMBER, 1941

GRATITUDE AND PRAYER

Theme for Month

- I. What We Are Thankful For. Community blessings.
- II. Whom Do We Thank? Our Heavenly Father, Jesus. Community helpers in our schools, our recreational centers, etc.
- III. How Do We Show Gratitude? By saying, "Thank you," giving our service, co-operating with the laws (obeying them), taking care of community property. *Prayer.*
- IV. Prayer. Who prays? What do they pray for? To whom do they pray? Why do they pray? When do they pray? Where do they pray?

WHY THE PILGRIMS LEFT THEIR HOMES

Lesson 44. For November 2, 1941

Objective:

To discuss some of the vital blessings that we enjoy as members of a community and to nurture an attitude of gratitude for these blessings.

Songs:

"My Sabbath Home," *Deseret S. S. Song Book*; "A Song of Thanks," and "Thanks for Daily Blessings," *Little Stories In Song*, Deseret Book Company.

Pictures:

Cut from magazines pictures of children and adults going to places of worship. You might find pictures of our churches, etc.

The people we are going to talk about this month are called Pilgrims. The name "Pilgrim" means wanderer, and before we are through talking about these people you will know why they were given this name.

The Pilgrims lived in England and were ruled by a king who wanted them to do just as he said in everything; he even wanted them to worship God in the same way he did. This made the people very unhappy; they did not think the king had any right to interfere with their religion. They thought that every man had a right to worship God in his own way. So they left their homes

in England and went to a country called Holland. Have you ever heard of this little country? It was a long voyage, and they suffered many hardships on the way. No doubt they were hungry and cold much of the time, but when they reached Holland, the Dutch people were very good to them. But before long these Pilgrims became restless. They could see that this country was not the place to make their homes. Their children were growing up to speak the Dutch language and were learning only the habits and customs of that country; so once again they made ready for another voyage. And next Sunday we will hear how the Pilgrims crossed the great ocean.

THE PILGRIMS CROSS THE OCEAN

Lesson 45. For November 9, 1941

Objective:

To count our community blessings and to nurture an attitude of thanksgiving for such blessings.

Songs:

"Count Your Blessings," *Deseret Sunday School Song Book*; "America," "God Bless America."

Pictures:

Find pictures of sail boats such as were used by the Pilgrims.

Memory Verse:

"I'm thankful for 'most everything—
For flowers that bloom and birds that sing,
For sweet fresh air and sunshine bright,
For stars that twinkle in the night,
For all my toys and every pet,
For parents dear who ne'er forget
Their little child, and up above
For Jesus, watching me in love."

THE FIRST THANKSGIVING

Lesson 46. For November 16, 1941

Objective:

To constantly express gratitude for our blessings through words, thoughts and deeds.

Songs:

"Song of Thanks," and "Over the River and Through the Woods," and "Thanksgiving"

ing Hymn," from *Little Stories In Song*—Deseret Book Co.

Pictures:

"The First Thanksgiving," and pictures used for other Sundays of the month.

Memory Verse:

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

It was a queer country that the eyes of the Pilgrims fell upon. There were no houses, and the only people were the Indians. At first the Pilgrims were very much afraid of the Indians, but they soon became good friends. The Pilgrims were not idle. They went to work, cutting down trees and building log cabins so that the women and children would have some place to sleep.

Before many days had passed, they had plowed the fields, planted corn and other grains and erected a little church. The following year they had a splendid harvest. So they decided to have a feast and to invite the Indians who had been kind to them, and to thank God for His goodness to them throughout the year. They called it a Thanksgiving Feast.

The white men and the Indians went hunting and killed wild turkeys and deer for a feast. The women cooked the meat, broiled the fish, baked the bread, and the young people waited on the tables. Under the trees the tables were spread. Around them sat the Pilgrims and their Indian friends. Jokes and stories were told, and the old times in England and Holland were talked over. Then they played games and by night the Indians danced and sang war songs.

That was our first Thanksgiving Day, but ever since then we have set apart the last Thursday in November to give thanks to God for His goodness to us.

THE GRATEFUL INDIAN

A TRUE THANKSGIVING STORY

One summer morning in a New England village Mrs. Grafton was sitting on her porch shelling peas for dinner. John and Jean, her children were playing around the yard, when an Indian woman carrying her baby on her back, passed the house. John ran out of the gate and after the woman. He saw something was the matter with the baby, and asked what it was.

"Papoose sick," said the Indian mother. "See doctor."

John said, "Bring the baby in here and my mother will make it well."

The Indian woman followed John into the yard, and Mrs. Grafton took the poor little papoose on her lap and gave it some medicine. After a while the little baby stopped crying and went to sleep in Mrs. Grafton's lap. The Indian mother took her papoose home, saying that Mrs. Grafton was "a good doctor."

The next day the mother again appeared with the baby, and Mrs. Grafton washed it, put on some clean clothes and gave it some medicine. After a while the baby got well and the Indian woman came no more.

That winter was very hard and cold. Snow was everywhere and cold, biting winds. Thanksgiving came, and Mrs. Grafton started to make pies for dinner. She cut up the pumpkin and then looked in the molasses jug. Not a drop of molasses there!

"Oh my, what shall we do? There is no molasses to make the pies," she exclaimed in dismay. John looked thoughtful.

"I will go and get some from the store," he said, and was off in a moment with the empty jug, right through the woods. The jug was heavy and it was already late in the afternoon but they must have pies for the next day.

John reached the store. The jug was filled and he started home again. It began to snow as John entered the woods. The path was soon covered and poor John took the wrong turn, then tried to come back, and soon was hopelessly lost. He ran on as fast as he could and then stopped and began to cry. A tall man stood before him. It was an Indian with a gun. John said, "Please, I am lost. Take me back home." But the Indian took him on his shoulder and carried him to a camp and to a fire in a tent. There was an Indian woman with a papoose there. She looked at John and said a few words to the tall man who had brought him in. The Indian grunted and smiled, and then lifted John to his shoulders, and with him and his jug tramped through the snowdrifts back to John's home. He set him down on the doorsteps and said:

"My squaw and my papoose you helped last summer. Me have Thanksgiving here," and he touched his breast and went away.

JOSEPH PRAYING IN THE GROVE

Lesson 47. For November 23, 1941

Objective:

To discover who prays, what we pray for, how, when, where and why, we pray, and to whom we pray.

Songs:

Any of the Thanksgiving songs used for the month; also, "Thank You I Will Always Say," *Little Stories in Song*, Deseret Book Co.; also songs listed in Lesson Material.

Memory Verse:

Thank you I will always say,
When I'm helped in any way,
Thanks to mother, father, too,
Thanks to everyone and you.

—Copy from *Bible and Church History Stories*, p. 12.

Joseph thought surely he could learn what to do from the *Bible*, for God gave that book that His children might be able to learn to do His will. So one night he took down the large family *Bible* and began to read its sacred pages. It was a big book, with so much in it that it would have taken Joseph many weeks to read it. How was he to know where to read? He did not know it, but God was leading him, even in his reading: so he opened to the fifth verse, of the first chapter of the Epistle of James and read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." Let us repeat the verse.

These words made him stop and think as he seems to be doing in the picture. He knew that he lacked wisdom, for he wanted to know which church was the true church; and it seemed to him that this verse told him how to find out—to ask God; and the promise was that God would answer him. Joseph decided to do that. He closed the *Bible* and went to bed, no doubt still thinking of the answer God had given him through the *Bible*, as to the way he was to learn which was the true church. But he little dreamed what a wonderful answer he would get the next day, which means so much to you and to us and all the world.

The next morning he got up bright and early, left the house quietly, and went to a grove of trees not far from his father's home. It was a beautiful spring morning. The sun gilded the hilltops, the birds sang their sweet

songs and the air was scented with the fragrance of flowers.

Finding a quiet place where no one was likely to come, nor see him, Joseph knelt down and offered a prayer to our Heavenly Father. Although the evil spirit tried to darken Joseph's mind, he could not prevail, for Joseph called upon the Father in the name of His Son, Jesus Christ, and he saw an exceedingly bright light coming down from heaven. He was much surprised at this strange light, but a sweet, peaceful feeling entered his heart, and he was not afraid. As this light reached the treetops, Joseph saw in the midst of it two Heavenly Beings. They were in the form of men, but far more glorious and beautiful. They looked exactly alike. One pointing to the other said, "Joseph, this is my beloved Son, hear Him." Then Joseph knew that he was looking on our Heavenly Father and His Son, Jesus Christ.

As soon as Joseph was able to speak, he asked Jesus which of the churches was the true church. He was surprised when the Lord told him that all of the churches had departed from the right way, that they had been set up by men and not by God, that none taught the true gospel, and that he was not to join any of them.

Then the Lord told Joseph that in due time the true church would be set up again on the earth, and that, if he were true and faithful, he would be chosen to be its leader and prophet.

Filled with wonder and surprise, Joseph returned home.

RUTH AND NAOMI**Lesson 48. For November 30, 1941**

(As there are five Sundays in November it is necessary to take the first lesson for December to teach here. This leaves ample lessons for December as there are extra lessons given for this month as well as it having a holiday Sunday.)

(See October Instructor).

In the highest civilization the book is still the highest delight. He who has once known its satisfactions is provided with a resource against calamity.—Emerson.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR NOVEMBER, 1941

GRATITUDE AND PRAYER

- I. What We Are Thankful For?
(Nature's Blessings.)
- II. Whom Do We Thank?
(Our Heavenly Father—His Helpers.)
- III. How Do We Show Gratitude?
(By appreciating the blessings given us and by using the blessings for the welfare of others.)
- IV. Prayer: Who Prays? Why? How?
(Who Prays—Children—Adults—Animals—Jesus.)

NOAH AND THE ARK

Lesson 44. For November 2, 1941

Objective:

To develop an appreciation of the blessings bestowed upon us through the forces of nature.

Development of the Lesson:

1. Begin with the blessings the weather brings this morning. If bright discuss the blessing of the sun. If wet talk about the value of rain and snow, etc.
2. Sing a group of nature songs the children know, or teacher may sing one or two unfamiliar ones and discuss their message.
3. Children may make illustrations of nature's blessings on the blackboard—sun, rain, wind, flowers, birds, streams, animals, etc.
4. Dramatize sunbeams, rain drops, wind in the trees, birds flying, etc.
5. Discuss "Nature's Goodnight" at this time of year. The falling leaves, the drooping plants, the blanket of snow that will come, etc.
6. Name on the board a few of the animals which are particular blessings—Tell why. Cows, sheep, chickens.
7. List names of plants which give a special blessing—grains, vegetables, fruits, etc.

Songs:

Sing the chorus of "Count Your Blessings," page 218, *Deseret Sunday School Song Book*.

Read the following poem:

Page 508

God our Father made the night
Made the moon and stars so bright
All the clouds far, far away
The shining sun and golden day.

God our Father made the skies,
Bees and birds and butterflies,
Tiny flowers and trees that wave
These lovely gifts our Father gave.

Lesson Story:

NOAH AND THE ARK

Genesis 6:5-22; 7; 9:1-17. *Life Lessons for Little Ones.*

1. Present picture No. 77 of the set of colored pictures for Nursery, Kindergarten and Primary.

Steps for procedure in the telling of this story are given in detail in the Manual.

Emphasize the gratitude shown by Noah and his family for the blessings of nature. (The blue sky, sunshine, plants for food, helpful animals, etc.)

TO WHOM SHALL WE GIVE THANKS

Lesson 45. For November 9, 1941

Objective:

To understand the effort God's helpers make to provide blessings for us and to develop a desire to show gratitude to them.

Review of Last Sunday's Lesson:

Using the picture used in last Sunday's lesson presentation review the story "Noah And The Ark."

The teacher, through a series of questions, and comments can weave the discussion into an organized story. Remember that the "objective" emphasis is the important thing in the lesson review.

Development of the Lesson:

(Whom Do We Thank? Our Heavenly Father, Nature, God's Helpers.)

1. Review the blessings that Nature gives us. Compare the natural heat of the sun with the heat the coal-man gives us in winter.

Study the illustration given in the Manual on a piece of coal.

Use the same procedure with a piece of wood.

2. List the helpers needed to provide winter heat.

3. Tell how the sun changes snow to the water which we drink.

Lesson Story:

"To Whom Shall We Give Thanks?"

It was a warm summer day, but because Bobby's new birthday ball was such a beautiful bouncer he could not wait until the cool of the evening to play with it. He tossed and bounced and tossed and bounced it until he was tired. He sat down in the shade of a tree to rest. Then he felt so thirsty that he hurried to the water tap for a drink. He felt so grateful for that good, refreshing drink that he just couldn't help saying, right out loud, "Oh, thank you old tap for a good drink of water."

"Don't thank me," replied old water tap, "the next time you pass Canyon Reservoir thank him, he gives me the water which I give to you."

Not many days later Bobby rode in the car with his daddy past the Canyon Reservoir. It seemed about ready to burst, it was so full of drinks of water.

"Oh thank you, Canyon Reservoir" Bobby remembered to say, "for the good water you give us."

"Ha! Ha!" laughed the Reservoir, "I'm not the one to thank, go find snow-bank high up on the mountain. He is the fellow who gives the water to me."

"I'll never be able to climb to the mountain top to say thanks to the snow-bank," sighed Bobby.

sun, for it is the sun that changes the snow into drops of water."

And when Bobby went to say "Thank You" to the sun, what do you think the sun said to him?

"Thank the One who made me." "Do you know whom to thank then for a drink of water?" asked father.

"O, yes," quickly replied the little boy, "Tis our Father in Heaven who gives me water to drink." And Bobby thanked our Father in Heaven.

"Thanks to our Father, let us sing
For He gives us everything."

Songs:

The three special Thanksgiving songs in our Junior Sunday School Song Book, *Little Stories In Song*.

THE FIRST THANKSGIVING

Lesson 46. For November 16, 1941

Objective:

To decide how we can express gratitude

to our Father in Heaven and all of His helpers, for our many blessings.

Review of Last Sunday's Lesson:

Review the list of helpers who have contributed to our blessings, the list that you made in the lesson presentation the past two Sundays. Emphasize the ways of expressing gratitude to them which the children offered in the discussions.

Let the children retell the story of Bobby, and how he learned whom to thank for a drink of water.

Remember to recall other blessings directly given by our Father in Heaven.

Shelter, food, parents, clothing, etc.

Development of the Lesson:

(How we can show gratitude to people, plants and animals.)

1. By saying "Thank You."

2. By remunerating them with money, service or care.

3. By taking care of the blessings they provide.

4. By using our blessings for the welfare and joy of others.

Do we show gratitude to the cow when we are helpful to the milkman?

To the store keeper when we have the money ready for what we buy?

To the mail-man when we meet him at the gate, to save him extra steps?

To a neighbor when we do not honk the car horn unnecessarily?

To parents when we quickly obey?

To our Heavenly Father when we take care of our blessings and willingly share them with others?

5. Show many pictures of helpers, people, animals, nature. As the picture is shown the children may say, "Thank you, Mr. Butcher," "Thank You, Horse," "Thank You, pretty garden," etc.

6. Discuss the Sunday Home helpers. How do we show gratitude to the custodian of the building?

To the bishop? To the chorister? To the deacons? To the teacher?

Lesson Story:

THE FIRST THANKSGIVING

This story is obtainable at all public libraries. A careful study of the suggestions in the Manual will help teachers to build the story for themselves if a more complete version is not available.

The Thanksgiving songs in, *Little Stories In Song*.

Supplementary Story:

GRANDFATHER'S THANKSGIVING

Of course, grandfather had a great many Thanksgiving days when he was little and lived in a little red farm house. But there is a special one that came when he was five years old.

Grandfather had a little yellow dog named Scrub. Every day in Autumn, grandfather and Scrub would go to the corn field to turn around the big orange pumpkin that was going to be made into pie for Thanksgiving. The pumpkin had to be turned over so that the sun could shine on it and ripen it all over.

Then there came the day for the pumpkin to be picked and cooked and spiced, to be put into a pie. Four beautiful pies that pumpkin made and there was enough left over to make a little saucer pie. As great-grandmother put the cunning little pie into the oven, she said, "That saucer pie will be so nice for your little cousin Clara tomorrow."

After milking and supper was over, grandfather went up to the attic to bed as he always did. But he did not seem to be able to sleep. He kept thinking about that little saucer pie down on the pantry shelf and how he wanted it for his very own, because it was made of his own pumpkin that he had so carefully turned in the sunshine. After a while grandfather got up and tip-toed down into the pantry. Yes, there was the saucer pie. Grandfather was just going to pick it up when he thought he heard a voice say, "Who took cousin Clara's little saucer pie?" Then from the barnyard he heard an old owl saying: "Whooo-o-o, You-oo-ol"

Grandfather put the saucer pie back on the shelf as fast as he could and jumped into bed.

Well, the next day, Aunt Jane, Uncle Henry and little Clara came and what a grand dinner they had. When it was time for the pie, great-grandmother set the little pie in front of Clara. Clara's eyes opened wide. "Oh, thank you, Aunt Almira," she said, "but please cut it and give half to John. Grandfather's name was John. So the little pie was divided.

"I'm sure we all have much to be thankful for today," said Uncle Henry, "What about you Johnny?"

Grandfather just smiled, for indeed he was thankful. He looked at the pie crumbs on his plate and felt very thankful that he had not eaten the little saucer pie all by himself.

—Bailey, adapted.

JESUS PRAYED

Lesson 47. For November 23, 1941

Objective:

To decide why we pray; To Whom we pray; How we pray.

Review of Last Sunday's Lesson:

Next Thursday being the special "Thank You" day of the year, have the children tell what they are especially thankful for. Emphasize the reference to persons to whom we should show gratitude. This discussion will help in the review of last Sunday's lesson. Review the story, "The First Thanksgiving." By questions and pictures help the children to do the retelling.

Development of the Lesson:

1. Who prays. There are many beautiful pictures of adults and children praying. Show Jesus praying. Talk about the prayer in our Sunday School this morning. Who prayed? Who prays in our home prayers?

2. Why do we pray? To show gratitude to the Giver of all our blessings. To ask for the desires of our hearts.

List on the blackboard the children's suggestions of things for which we are all especially grateful—home, family, friends, church, sunshine, country, etc.

Then list desires of our hearts which we might ask for. Good health, help in being good, protection from harm, happiness for those we love, etc.

3. To Whom we pray—God, our Heavenly Father.

4. Sing "I Love My Heavenly Father," *Little Stories In Song*.

5. See how many different kinds of prayer are familiar to the children—Blessing of the food; our Sunday Home prayers; invocation; Sacrament prayers, naming of the babies, confirmation prayer, benediction.

6. Let the children tell about their home prayers. Does father always ask the blessing at table? Do the children help? Does mother help with the bed-time prayer, etc?

Lesson Story:

JESUS PRAYED

Text:

Matt. 26:36-57; Mark 14:26-53; Luke 22:39-54; John 16:18.

Life Lessons For Little Ones, Second Year.

1. Present picture No. 65. Set of Colored Pictures for Nursery, Kindergarten and Primary.

Thanksgiving Story:

GENTLEMAN GAY

Said Gentleman Gay, one Thanksgiving Day, "If you want to be happy, give something away."

Someone gave Gentleman Gay a fine turkey for his Thanksgiving dinner and he had thankful. He knew of a poor family! so he gave them two fat hens from his poultry yard. He thought it great fun to share what he had with another.

"Two fat hens will make a feast fit for a king," said the mother of the poor little Miggs. "I shall bake a pie for grandmother Brown around the corner."

One way of saying "Thank you" to our Heavenly Father is to share what we have with others. Doing a kind deed to make another happy is a splendid way to say "Thank you." A cheery smile says "Thank you" too.

Note: There being five Sundays in this month. The first lesson in the month of December may be given on this Sunday.

THE KIND NEIGHBOR

Lesson 48. For November 30, 1941

Objective:

To develop a true understanding of what love is as it pertains to God, home and all of God's Creations.

Development of the Lesson:

(Whom do we love? Why?)

As other lessons in December will emphasize love of home and parents let us today teach love of neighbor.

In June we had a series of lessons on rights, our own, and rights of others. Begin the lesson today with a review of "Neighbor's Rights."

1. What rights do neighbors have that other neighbors should respect?
2. How do we treat our neighbors?
3. How do we act toward them?
4. How do we help them?
5. How do we show our love for them?

Lesson Story:

THE KIND NEIGHBOR

A detailed development of this story is given in the Manual. The following many be used as a supplementary story.

When Mr. Peters was ill and could not work to earn money for his family the neighbors on Hill Street proved their love for him in a very special way.

Paul Green lived across the street from the Peters family. Jimmy Peters and Paul were playmates.

It was winter, a time when sick folks, especially, must be kept warm and comfortable.

One day when Paul and Jimmy were making airplanes together and they went to the coal room for pieces of wood, Paul saw that there was no coal there. Jimmy told Paul that his mother had no money with which to buy some and they were going to try to manage without it until the spring time when he would get a job to earn money for coal for next winter.

Paul talked to his mother about the need of coal at the Peters house and together they thought of a plan. The Peters family needed help and the neighbors on Hill Street were the kind neighbors should be. This is what they did.

Paul had a large express wagon. The store-man on the corner gave him eighteen of the largest paper bags he had. Paul quietly went from door to door along the street leaving a bag at each and telling about his collection. Then he returned later to get the bags filled with coal for the Peters family. When the wagon was full he took the full bags to his garage and went back to get more. Every neighbor on the street helped.

The next morning when mother Peters opened her back door what was her surprise?

"What wonderful folks live on Hill Street," said she.

"Sharing With Others," page 13, *Little Stories In Song*.

Thank you for the world so sweet
Thank you for the food we eat
Thank you for the birds that sing
Thank you, God, for everything.

BE NOT WEARY OF WELL-DOING

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—Paul, in Galatians 6:9, 10.



Nursery Class



General Board Committee: Marie Fox Felt
For Children Under Four Years of Age

LESSONS FOR NOVEMBER, 1941

Gratitude and prayer, our objectives for this month, are well expressed for little children in the song entitled "A Song of Thanks," page 14, *Little Stories In Song*.

It says—

"Thank Thee for the world so sweet;
Thank Thee for the food we eat;
Thank Thee for the birds that sing;
Thank Thee, God, for everything."

It is more important to assist little children in the development of attitudes and actions that express this feeling of appreciation and gratitude than it is to drill them on the details of a story or stories wherein others have so expressed themselves. The stories used throughout this course are to reinforce and strengthen the objectives of the lessons as developed and applied to the immediate present of the little children in your class. In our lessons this month let us discuss well the present, that the children will know and find out what they and we have to be grateful and thankful for. After this has been thoroughly discussed then tell of others who were grateful for what they had in the day in which they lived.

HAGAR AND HER SON

Lesson 44. For November 2, 1941

Objective:

To begin to generate an attitude that the many physical and social experiences that we have are blessings rather than—

- Just events that occur.
- Catastrophies.
- Curses.

Today we are to have a glorious time. "What we are thankful for" is the topic for our consideration. Personally the idea of making a "Count Your Blessings" chart sounds mighty interesting. Colored pictures are so plentiful and so easily obtained that no teacher need lack for ample material to use in the development of this lesson. In communities far removed from large centers of population, mail order catalogues might supply the needed pictures. For example, if I lived in a community where stoves were

used for heating purposes, I would bring to class a book that I have, in which is a picture of a little boy who loved the family stove so much that when it was sold, he traveled with the stove to its new home. He was very grateful and thankful for all the good heat that it had given to them during the many years that it had been in their home. He felt very sad when they had to part with it. I would then talk about the stove that supplied the heat for our Sunday School and then I would either show or draw a picture of the stove that supplies the heat for our home.

If, in a large center, the heating apparatus is not visible to the children, permission might be obtained for them to see the furnace that supplies the necessary heat. Such a furnace with a good faithful custodian and a supply of coal is indeed a great blessing.

In other words, plan the approach so that it will mean something to the children and do not talk about radiators and furnaces if you have stoves and vice versa. Lead on to a discussion of other familiar and useful things. Add a picture of it to your "thank you" chart. As the pictures on the chart grow more numerous, sing many times the chorus of "Count Your Blessings," p. 218, *Deseret Sunday School Song Book*.

Now you know of a little boy named Ishmael who also was able to count his blessings. Continue on with his story, listing or drawing the things for which he was thankful. "Count his many blessings, one by one and it will surprise you what the Lord has done." Perhaps a chart entitled, "Ishmael's Thank You Chart," might be made.

CHRIST HEALING THE SICK

Lesson 45. For November 9, 1941

Objective:

1. To discover a few of the immediate people, animals and plants who help us get our blessings.

2. To thank our Heavenly Father for these blessings and for our health by singing the chorus of "Count Your Blessings."

Both for the purpose of review and as an approach to the presentation of today's lesson, bring the charts that you made last Sunday on which are shown pictures of "What we are thankful for." It would be

interesting if you could remember the pictures of which things were put on by which children. It is also to be hoped that some of the pictures on the chart were placed there by you, to show some of the things for which you are thankful.

After briefly reviewing which things each member of the class is thankful for, you might then produce a picture of someone who in some measure is responsible for one of your blessings; e. g., if you are thankful for the food you eat, you might show a picture of a groceryman from whose store you purchase your food. Another picture might be of a farmer working in the fields. We are grateful to him for working so hard to produce the food we eat. Another picture might be of a man driving a truck filled with food. He is bringing the food from the farm to the groceryman.

If it is milk you are thankful for, then, if you live in the city, you might show a picture of a milkman. We are thankful to him for bringing the milk to us. In either city or country districts we might present a picture of a cow. We are thankful to it for producing milk.

In a like manner assist your little people in discovering who should be thanked in each instance for the blessings that they enjoy.

Ishmael, about whom we talked last Sunday, was thankful for the drink of water that Heavenly Father's angel helped his mother, Hagar, to find for him. He was thankful to his mother, to the angel and to our Heavenly Father.

There is another blessing that all of us are grateful for and that is our health. If we are well, we can run, play, work and do many, many things. When we are sick we are thankful that we have mothers and fathers to take care of us and doctors who know what to tell us to do. But most of all we are thankful for Heavenly Father's servants who have power to bless us. We are thankful to our Heavenly Father for this power and for all the blessings which He gives to us.

Whom do we thank is well expressed in the song entitled, "A Song of Thanks," p. 14, *Little Stories In Song*, published by the Deseret Book Store.

"Thank Thee for the world so sweet;
Thank Thee for the food we eat;
Thank Thee for the birds that sing;
Thank Thee, God, for everything."

Long ago there were people who would like to have sung that song to Jesus. There were people living then who were not well. Show pictures of "Christ Healing the Sick;"

also picture No. 51, "The Ten Lepers," picture No. 19, "The Healing of Jairus' Daughter," picture No. 60, "The Lame Man Made To Walk." All of the people pictured here are ill, but Jesus, through the power given Him by our Heavenly Father, made them well again.

"To Thee, we little children,
Our loving thanks would bring.
For all thy loving kindness,
Of all thy goodness sing. Amen."

—p. 18—"God's Care of All Things,"
found in *Little Stories In Song*, published by The Deseret Book Co.

JESUS GIVING SIGHT TO THE BLIND

Lesson 46. For November 16, 1941

Objective:

1. To tell about the various ways in which we can show gratitude in our homes by helping.
2. To nurture a keen desire to discover ways in which we can live gratitude, not just talk about it.

In our two previous lessons we have discussed what we are thankful for and counted our many, many blessings. We then talked of those whom we should thank for all the blessings that we enjoy and found that there were many, many people to thank. We found that we were most thankful to our Heavenly Father, for it is through His kindness that we are permitted to enjoy all of these blessings.

Just to say "thank you" is not sufficient, however. When we are truly thankful for our blessings we want to show this to our Heavenly Father. The way He likes best is to have us do something to make someone happy.

If you desire you might introduce today's lesson with the song entitled, "Ten Little Fingers," p. 12, *Little Stories In Song*, published by the Deseret Book Store.

"Ten little fingers are busy all day
Helping me work and helping me play.
When little fingers do just as they should
Then all the day I am happy and good."

You might then present pictures of children and others who are helping to bring happiness to others. You will find suggestions for some of these in your lesson text. Discuss these with your children. Best of all would be for you to be alert to everything that happens that morning. Draw pictures on your blackboard and tell of children

in your class who have been thoughtful and kind to others. In these ways they are showing our Heavenly Father that they are thankful to be well and strong and happy.

Our story today is of a blind man whom Jesus helps to see once more. Jesus is grateful to our Heavenly Father for His many blessings, one of which is the power to make people well. He shows our Heavenly Father that He is grateful by using this power to make others happy.

The blind man was thankful and grateful too. He knelt down and thanked Jesus again and again. He told many people of the wonderful man Jesus who had made him well. He felt just like singing this song, "Thank You I Will Always Say," p. 10, *Little Stories In Song*.

SAMUEL PRAYS

Lesson 47. For November 23, 1941

Objective:

1. To discover who prays.
2. To discuss what they pray for.

Up to this point we have been assisting each child in developing an attitude of gratitude and appreciation, to be expressed both in word and action. We have discussed what we are thankful for, whom we should thank and how we can show our gratitude by our actions in our daily lives. It has been our purpose to lead the child to see that God, our Heavenly Father, is the one who is the source of all our blessings and it is through His goodness that we enjoy them. Taking Jesus as our example we find that gratitude expressed through prayer is the form of expression most appreciated by our Heavenly Father.

Perhaps the blessing of the food at meal time is the best means of introducing our lesson for today. Excellent pictures for this purpose are suggested in our lesson Manual. These are not the only good ones, however. Last year, at Thanksgiving time, I found an excellent newspaper picture of a father, mother and their family sitting with bowed heads at their table while Grace was being said.

You, the teacher, might stimulate contributions by saying, "This is what we do at our home before every meal." It will surprise me if, then, there is not a chorus of "So do we, so do we!"

You might tell them then what you say when you thank our Heavenly Father for the food you eat. Others will want to tell what they say.

Lead to a discussion of the prayers just be-

fore they climb into bed and of the morning thank you prayer. Such lovely little prayer songs as are found in our song book, *Little Stories In Song*, might be sung here.

Samuel, too, had learned to say "thank you" to Heavenly Father when he prayed. Even when he lived with Eli in the Temple he remembered to pray. He was never afraid because he had prayed and asked God to protect and care for him. God always did and He always will care for us.

"Remember God is watching you—
For whether wrong or right—
No child in all this busy world
Is ever out of sight—is ever out of sight."

DEAR TO THE HEART OF THE SHEPHERD

Lesson 48. For November 30, 1941

There being five Sundays in November we take the first lesson in the December unit for this Sunday. "Love begets love" is the theme to guide our thinking in this choice and beautiful month of December. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:17.

To begin the nurture of love we must begin with those things a little child knows and instinctively reacts to, thus showing his love and affection in various degrees.

Christ is our ideal. His love as shown by His actions as well as His words gives to us a plan to follow. "Do unto others as you would that they should do unto you" and "Love thy neighbor as thyself." Even a little child can understand this and apply it in its life if we present it with simplicity and in the familiar setting of the child's immediate surroundings.

Objective:

1. To discover our attitude toward plants, animals, pets, domestic animals, wild animals, people, babies, grandparents, brothers, sisters, neighbors, playmates, and other people.
2. To discover our attitude toward our Heavenly Father.

Our lesson today is primarily one in which we discover all the many things that we love. Almost without exception babies are dearly loved by little children. If you should be so fortunate as to have a child in your group in whose home there is a baby, especially a very new one, you have a wonderful ap-

proach. If the pictures you present could be of babies that your children know they would be more apt to talk freely about them and what they can do.

The pets belonging to your own children might be discussed. What pets do they have that they love. Kathleen may have some gold fish. Bobbie has a kitten. I once knew a boy who owned a turtle and another who had a pair of white rats. In another family, the children had a pair of shetland ponies. On one farm the father gave his little boy a baby calf to be his very own to love and care for.

By the time you have either drawn or placed pictures on the board of all the things that children love, you will have quite a collection, no doubt.

One person that I know lived in an apartment where animal pets were not allowed. She had some pets, however. They were beautiful plants and this is how she got them. A member of her family brought home a supply of fresh pine nuts. Not one of them was roasted. She planted many of these in little tin cans. She watered and cared for them and before long they pushed through the dirt, up and up until they were about three inches high. It being near Christmas time,

she took these and gave them to her little friends and in this way said to them, "I love you."

"Jesus said love every one,
Treat them kindly, too,
When your heart is filled with love
Ev'ryone loves you."

—p. 15, *Little Stories In Song*.

This song book may be purchased from the Deseret Book Store.

And Jesus did love everyone. Here is a picture of Jesus carrying a little lamb (picture No. 16—Cradle Roll Set of Pictures). When the sheep and the lambs came home that night there was one missing and so Jesus went out to find it. He is bringing it home where it will find food to eat and be warm and comfortable.

In your collection you no doubt have many pictures to show of those whom Jesus loved. Most beloved of all such pictures and without doubt the most appropriate, is the one entitled, "Jesus Blessing Little Children." It is picture No. 13, Cradle Roll Set of Pictures or No. 38 of the Set of Colored Pictures for Nursery, Kindergarten and Primary.

Advanced Seniors *(Continued from page 487)*

Methodology:

A discussion of the lesson may preface a consideration of specific doubts, or disturbing thoughts about religion. Dr. Lowell L. Bennion lists and attempts to meet several of these (in the manual cited): Is there a God? Why do the faithful suffer? Why do sinners apparently escape punishment? etc. Many of these may be used.

The questions below serve to review the Lesson Manual:

1. Did Joseph Smith *doubt*? What? How did he solve his problem?

2. Is doubting sinful? May our method of dealing with doubts border on sinfulness?

3. Do you doubt the divinity of the *Book of Mormon*? How can this doubt be met?

4. Will this approach be serviceable in dealing with other *doubts*?

*5. How may the truth be "*known*?" (See excerpt from President Joseph F. Smith.)

*6. What are vain speculations? Why should they be avoided?

*7. What is false doctrine? How may we recognize it? Who teaches it? (See the excerpt from President Smith.)

Enrichment Material:

1. Poetry:

See any anthology.

See Keith Wahlquist, "A Father's Prayer" (*Instructor* for January, 1937, p. 44).

2. Songs:

No. 287, "How Gentle God's Command."

No. 264, "What Shall the Harvest Be?"

No. 207, "Have I Done Any Good?"

November 30, 1941

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The Funny Bone



FOR EVERYBODY

Metaphorical Death

"Harry fainted at the club the other night."
"Well, did he kick the bucket?"
"No, he only turned a little pale."

Why, Oh Why!

Why do they put so many holes in Swiss cheese when it's the limburger that needs ventilation?

Becoming An Art

Doctor, (complacently): "You cough more easily this morning."
Patient, (querulously): "I should. I've been practicing all night."

Sister States

A curious inquirer wanted to know "what are the sister states?" and the brilliant country editor answered:

"We are not quite sure, but we should judge they are Missouri, Ida Ho, Mary Land, Callie Fornia, Allie Bama, Louisa Anna, Della Ware, Minnie Sota and Mrs. Sippi."

Dad's Old Ones

A Kindergarten class was having a lesson on sheep. The teacher was trying to impress on their minds the fact that the sheep give us wool for our clothing. Turning to a little boy, she said, "See Tommy has a nice new pair of pants the sheep gave him."

Immediately Tommy spoke up and said, "No they didn't Mom made 'em out of Dad's old ones." (Submitted by Nora Tenney, Thatcher, Ariz.)

Sight Unseen

A backwoodsman one day found a mirror with a tourist had lost.

"Well, if it ain't my old dad," he said as he looked in the mirror. "I never knowed he had his pitcher took."

He took the mirror home and stole into the attic, to hide it, but his actions did not escape his suspicious wife. That night while he slept she went up to the attic and found the mirror.

"Hum-um," she said, looking at it, "so that's the old hag he's been chasin'."

They Pull Together

"Papa, why is it that dentists call their offices dental parlors?"

"Because they are drawing rooms, my son."

He Was Still Hungry

"Crop failure?" was asked the old timer.
"Yep, I've seen a few of 'em in my day. Now in 1884 the corn crop was purt' nigh nothing. We cooked some for dinner one day, and Pa ate fourteen acres of corn at one meal."

It Will Cure Him

Patient: "Doctor, what I need is something to stir me up—something to put me in fighting trim. Did you put something like that in this prescription?"

Doctor: "No, you will find that in the bill."

He Went

"Did you present your account to the defendant?" asked the lawyer of his client.

"I did, sir."

"And what did he say?"

"He told me to go to the devil."

"And what did you do then?"

"Well, then I came to you."

The Prodigal Son

A Sunday School teacher had just finished telling her Kindergarten class the story of The Prodigal Son. She had told how the father had killed the fatted calf and then she asked, "What do you think the mother did for her boy?"

One little fellow spoke up in a lisping voice and said, "Th'she gave him a thpanking."

Not Hard-Boiled

"When I arose to speak," related the statesman, "someone threw a base cowardly egg at me."

"And what kind of an egg might that be?" asked an attentive young listener.

"A base cowardly egg," explained the statesman, "is one that hits you and then runs."

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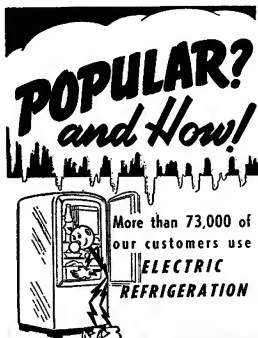
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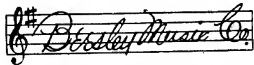
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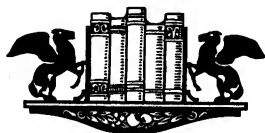
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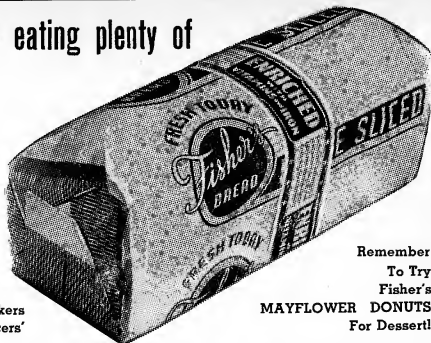
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